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STEEPLETON;

OR,

HIGH CHURCH AND LOW CHURCH:

BEING

THE PRESENT TENDENCIES OF PARTIES
IN THE CHURCH,

EXHIBITED IN THE HISTORY OF

FRANK FAITHFUL.

BY A CLERGYMAN.

“ Look here upon this picture, and on this.” — SHAKSPEARE.

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P R E F A C E.

IMPROBABLE, yet true, is what can be asserted of few of the works which appear in the form of fiction. Some of the incidents in the following history may carry such an air of improbability about them, as to require from the Editor the assurance that they are founded upon fact, and *substantially* true. Indeed, incredible as some of the events of Frank Faithful's career, as here described; may be deemed, there are other circumstances, for reasons of a private nature, not here recorded, which would, if related, appear still more extraordinary. Instead of exceeding, our narrative falls far short of the full truth. But it would be to enter too inquisitively into particulars, and to expose too openly to the gaze of the world the character and *status* of a living individual, did we relate in full all the strange changes of condition through which he passed before he arrived at his present position. We have been obliged to content ourselves with a slight sketch of his early life; and only to seize hold of a few of the most tangible points of his history, just for the purpose of giving a sort of proper personality — “a local habitation and a name” — to the subject of our narrative.

We make this prefatory statement, because it has been suggested to us by a friend, that, without this assurance, some of the things here recorded as facts, not only respecting "Faithful," but also respecting others, might be judged too improbable to be worthy of credit, while their whole practical value, if not their chief interest, depends upon their being authentic. Such a letter, for instance, as that given in the second chapter, as written by a woman in very humble life, might be deemed altogether an invention, were it not certified that it was an actual transaction. The original is in the hands of the Editor. And this letter is published, because it may serve to prove that there is much more of intelligence and of religious knowledge in the minds of some of the cottagers in our country villages, where they have had faithful pastors, than many persons are aware; and that when that word which, as the Psalmist says, "*giveth understanding to the simple*," has entered into their hearts, they are capable of expressing their thoughts much better than those who pride themselves upon their superior education, and supposed consequent superior intelligence, are always willing to admit.

With respect to the other characters introduced, and the discussions described in this work, it may be advisable that we should state that, though fictitious in form, and some of them changed as to times, persons, and scenes, to suit the convenience of a continued and connected narration, they, in the main, represent actions which have actually occurred within the last *most eventful twelve years*.

PREFACE.

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Whence the writer derived all his information it boots not any one to know. Suffice it to say, that he has endeavoured to act upon the principle —

“ Nothing extenuate, nor set down aught in malice. ”

Whatever he has related, he has related entirely *without prejudice*, believing that the statements herein contained constitute, on the whole, a true and fair representation of the characters, principles, and present tendencies of the parties described. And, finally, the reader may be assured that nothing could have induced us to put such a work as the following before the public but a sincere conviction that facts like those here recorded ought not to be left to rest in silence, when, by the blessing of God, they may be made to speak a salutary lesson, both of warning and of direction, to many a person who may have to guide his vessel between the same Scylla and Charybdis where the little bark of our hero was in imminent danger of making shipwreck.



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STEEPLETON.

CHAPTER I.

EARLY TRAINING.

Ah ! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar?
Ah ! who can tell how many a soul sublime
Has felt the influence of malignant star,
And waged with Fortune an eternal war ?

BEATTIE'S Minstrel.

ABOUT that eventful period, twelve years ago, when the Church seemed to be awaking from the sleep of a century, Frank Faithful entered the ministry. The history of an individual is often an index, if not a history, of the state of the times in which he lived. This was eminently the case with the subject of this narrative ; and therefore it may be instructive, as well as interesting, if we give some account of his early training and course preparatory to his entering upon the duties and trials of his sacred calling, just at a time when parties in the Church were brought into a new and unexpected relative position.

It had been Frank Faithful's desire, from as early an age as he could first lisp his wishes, to become a

clergyman ; and even when quite a child he took it into his head to lay by all the little gifts that he received from friends, in order, as he said, to get money enough to build a church : his idea then being, that every clergyman built his own church, as a man builds his own house. How this desire could have arisen in his mind seems singular, as his parents were in no way connected with ecclesiastical concerns. His father, indeed, was a churchman, of the kind that was common at the period of Frank's childhood ; that is, he usually attended his parish church once on a Sunday ; and, as soon as he was old enough to go, he commonly took Frank with him. From this habit Frank grew up in a prepossession for the Church, without knowing any particular reason for his preference of it to any of the various forms of dissent. As to what is called "*party*," or the distinction of "*High Church*," and "*Low Church*," he knew it not, even in name, for many years. His father being a man of business, and not taught to regard religion as any more than a Sunday affair, never thought of giving his son any systematic religious instruction. So long as he was educated as most others in his own rank then were, he was satisfied. Frank's chief performance in his youth of a religious character was to read two chapters every Sunday evening out of the Bible in his father's family ; and, having a good voice, and a great ambition at that time to be a parson, he would read them with as loud and parson-like a tone as possible. His friends, and the servants of the house, all pronounced his reading to be equal to that of Parson Stentor's, the rector of the parish, which of course highly gratified Frank's ambition. "Frank Faithful is cut out to be a clergyman," became the general observation. His father, however, entered not into this feeling, be-

yond making it the subject of a passing joke ; and Frank was brought up with no other view than to follow his father's calling. An education only sufficient for this purpose was given him ; and at a comparatively early age he was taken from school, and employed in his father's concerns.

In the active pursuits of business Frank's clerical thoughts were diverted : his desire to be a clergyman became dormant, and his church-building schemes were forgotten. The money which he had saved for these purposes was ere long dissipated upon pleasure ; and he soon fell, as most of those who have had no more religious instruction given them than he had do fall, into the common current of the world. At the period of Frank's youth, what may be called *family religion* was generally unknown. Certainly no religious influence, beyond that of repeating over the Lord's Prayer, and the Creed as a *prayer*, every night, was exercised over his mind at that period ; nor does he remember ever to have witnessed family prayer in any house where he sojourned during the first seventeen years of his life.

We must not omit, however, to observe, *en passant*, (because this transaction, strange as it will appear, when it is seen how it was observed, afterwards produced a salutary impression upon Frank's mind, and tended to revive his desire to enter into the Church,) that he went at the usual age to be confirmed. Notice being given that the Bishop would hold a confirmation on such a day at the parish church, and that the rector would on such and such days be at the vestry to examine candidates, his father sent him to the rector's examination, if examination it might be called. The names of the candidates who were present were first asked and taken down ; after which the rector put

a few questions to them from the Catechism, and finding most of them able to answer to the book, he gave them all their certificates, as duly qualified candidates for confirmation. On the day appointed by the Bishop, which was hailed as a holyday by all the young folks, the church bells rang merrily: the town was all animation: booths and gingerbread stalls were erected almost as on a fair-day; waggon-load after waggon-load of young people came pouring in from the surrounding country villages; and, at the expected time, the Bishop, who was regarded as an object of great curiosity, arrived. His carriage, drawn by four horses with postilions in blue jackets, drove up to the principal Inn, amid wonder's gaping crowds. A carriage and four was an unusual sight in a quiet country town, still more so a Bishop, at a time when confirmations were, "like angels' visits, few and far between." The carriage on this occasion was found to contain *two* Bishops, for the Bishop of the diocese being very old and feeble, and the number of persons to be confirmed at each place very large, he had brought one of his brethren to assist him. As soon as the Bishops were duly robed, they proceeded to the church, officiously attended by beadles, and other parish officers in their different liveries. It was a fine old church, not disfigured as most of our churches are by huge galleries, but all open, and having a splendid deep chancel. By the help of his Right Reverend Brother, the Bishop's duties were soon over — a merry peal from the steeple announced the termination of the service: the Bishops departed, and the only question that engaged the solicitude of Frank and his companions was, whether what they considered the proper Bishop, their *own* Bishop, had laid his hands on their heads. The rest of the day was spent by

Frank, and ten others of the young gentlemen of his own parish, in playing a game of cricket against eleven of another parish. This was followed by a dinner at the Inn, with its usual accompaniments; after which Frank went to bed with a severe sick-headache, produced by the excitement. So passed the day of his confirmation.

Time rolled on, and Frank grew in years of discretion. He began, after a while, to have some serious thoughts on the subject of religion. He now looked back with bitter reflection both upon himself, for the way in which he passed the day of his confirmation, and upon the rector of his parish, for the manner in which he prepared him for that solemn rite. No sooner did he come to regard religion as a matter of serious reality, than he at once felt dissatisfied with his appointed minister, and through him with the church. Though there was a dignified decorum in Mr. Stentor's manner of performing his duties, yet there was a cold formality in his reading, and a meagreness in his sermons, which made Faithful sensible that something was wanting. A pompous utterance, a solemn mouthing of every syllable, sounded to him as little in accordance with the spirit of devotion which breathes in the prayers of the Church, while in the sermon it was no satisfactory substitute for deep sense and sound doctrine. By reading his Bible alone, which now became his daily study, Frank could perceive that certain statements in Mr. Stentor's discourses fell far short of the full truth of Scripture. One sermon in particular, on *conversion*, which he heard, struck him as very deficient. The rector, after throwing as much mist as possible over the term "*conversion*," ended his discourse by solemnly declaring, that if the person who regularly attended his church, and was a

good member of society, was not truly converted to God, he knew not what "conversion" could mean: that, in fact, in his opinion, all who asserted that any change was required in such persons were enthusiasts, and not to be believed. It immediately occurred to Frank Faithful that a man might do all this, as he was conscious he had done, and yet have no real feeling of devotion to God in the heart—that, indeed, much more than this was required by the Bible to make a man a true Christian. His dissatisfaction with such preaching daily grew stronger, as it did not meet the desires that were rising up in his mind. One thing that added greatly to his dissatisfaction with Mr. Stentor as a clergyman was, that he never visited his people as a pastor during the week,—seemed to take no interest in their spiritual welfare, nor, indeed, paid any regard to them out of the church, except by a stiff and distant bow to those who bowed to him. A few of the neighbouring gentry were the only persons with whom he had any intercourse. Into all their gaieties he was known freely to enter.

About this time it happened at one of these parties, at which the Reverend Mr. Stentor was present, that it became known to the gentlemen, while they were over their wine, that two men were in the kitchen courting the maids without the master's permission, whereupon the four gentlemen who composed the party, three of whom were clergymen, having taken more of the pleasing stimulus than they could command, rushed out into the kitchen to catch the intruders, and give them a good thrashing. Three of them caught one and dragged him into the dining-room, where two of them held him while the other belaboured him with a broomstick till his bones were almost broken. The fourth of the party pursued the other man in

the mean time, in order to bring him up for a drubbing. The man who was caught and beaten was so severely injured, that the gentlemen were obliged, it was reported, to give him twenty pounds to hush up the matter. It becoming known that the rector was one of this party, it shocked the feelings of all who were, like Faithful, seriously inclined.

The Wesleyans in the place, hearing of Frank Faithful's serious turn, and being ready to take advantage of the foregoing unfortunate occurrence to increase the number of their own disciples, prevailed upon him to attend their chapel. Having gained their confidence, he was admitted to witness all their proceedings, by which means he became fully acquainted with all the mysteries of Methodism.* They often pressed him to "try his gifts," but this he was too diffident ever to do. Still their opinion of him was so high that they proposed, after a while, to make him one of their preachers: but this honour he declined. Though he witnessed much amongst them that he approved, yet he could not be brought altogether to like their system, as he saw it exhibited. The manner in which they sometimes attempted to convert people, by thumping on the seats of the chapel, and raising a great cry in multitudinous prayers, working the person's feelings up to the highest pitch of excitement, appeared to him to be little calculated to produce spiritual and lasting effects. These, and other things, kept him from decidedly joining the Methodists. From being much among them, however, and hearing their reflections, his prejudices against the Church became very much strengthened. As yet he knew nothing of the Church but as he saw it represented in the rector of the parish; and he judged of the Church, as most people do, through the minister.*

* We have felt it to be our duty to describe these things

At length, however, he resolved to examine the whole Prayer-book by the Bible (for his leaning was still towards the Church), to see whether it contained the same doctrines as the Scriptures, and was in accordance with them in its worship. In this research he came by surprise upon the Thirty-nine Articles, which, till this time, (either because they were not then printed in the Prayer-books generally, or because he had never before searched it thoroughly,) he did not know to exist. From them he found that the Church herself held all the doctrines of Scripture, though her ministers did not all preach them; while her prayers appeared to him to be so truly excellent in themselves that they needed only to be *prayed*, instead of merely *read*, in order to render them most appropriate aids to devotion—the most fitted of any forms possible for public worship. His desire to enter into the ministry of the Church now revived. He saw that he had been mistaking the minister for the Church, and had viewed her hitherto only as she stood forth in her living, but, in this case, not *true*, representative—the rector of his native parish.

At this period circumstances occurred which led Frank's father to remove to the great metropolis, there to enter upon a much more extensive business. To this he was obliged for a time to

just as they appeared to Frank's limited observation. From what he learned of the Wesleyans in after-years he was led to regard them, and their system, in a more favourable light, —to regard them, in fact, as the best allies which the Church of England possesses, and to think that it would be one of the wisest acts she could possibly perform for her own interests to incorporate them into her own body. In small country places, where they have not settled ministers, it could hardly be avoided that some irregularities should arise, and their zeal to make proselytes in such a place as Frank Faithful's native parish might well be excused.

attend ; but his secret resolution now was to enter into Holy Orders. He made it a matter of much prayer to God that he would be pleased to direct him, and to make his way plain before him. He purchased a Latin Grammar, of which till this time (he was now seventeen years of age) he knew nothing, and forthwith, without any master to assist him, he began the endeavour to learn that language. Finding, however, that in many points he could not be certain of his own correctness without some instructor, and having often seen a tall pale-faced, meek-looking gentleman pass his father's house, who, he understood, went about giving lessons in the learned languages, he sought an interview with him, made known his wish to learn Latin, and agreed to go and receive assistance from him two evenings in every week. It was necessary for him to do all this secretly, because Frank felt sure that his father would oppose his wishes, and feared that, if he came prematurely to know them, he might crush his projects in the bud. To escape discovery, therefore, he always went to his tutor's by a circuitous route, and carried on his studies chiefly at night. Often did he waste the midnight oil reading till nearly morning's dawn before he went to rest ; or, when more convenient, he would rise long before it was day, light his candle, wrap a blanket around him to keep him warm, and thus study till morning light appeared, and called him forth to attend to his father's business. His reading was not confined to Latin alone, but every book upon which he could lay his hands was now eagerly devoured.

One of the first things that opened Frank's eyes to the extent of the mental feast that was before him, and whetted his appetite for reading, was the falling into his hands of Pope's Homer, through

his acquaintance with an old Peninsular soldier. This book excited his curiosity to know all about Greece and the Greeks; and, as soon as he had made himself pretty well master of the elements of the Latin language, he commenced Greek. Poetry was always highly gratifying to his taste. By one of those good providences which had shown themselves in several other events of his life, the works of Cowper were recommended to his perusal by a person who was himself a downright infidel! Truly may we say, in the words of Cowper,

“ God moves in a *mysterious* way,
His wonders to perform.”

The devotional character of this writer's poetry rendered it peculiarly suitable to the state of Frank Faithful's mind at this time, and from reading it he imbibed many of his first principles. But his eagerness to read, and want of a director, exposed him to books of an evil tendency as well as of a good. His faith was sorely tried, and his mind perplexed about this time, by reading Voltaire's Philosophical Dictionary, which had been put into his hand by another infidel acquaintance. This good, however, resulted: it led him to examine well into the foundations of his faith; and, being fully convinced, both by his own experience, and by other evidences, that the Bible was true, he continued steadily to pursue his object. Book after book was purchased, according as he could get money for the purpose, and read. Many a reproach was cast upon him for wasting his time over books, which he was told would never make him rich. His seriousness sometimes brought upon him the charge of being out of his senses. No one knew what was Frank's aim. His mother, however, it was revealed afterwards, had a suspicion of it from

observing the more confidential remarks which he would occasionally make to her than to others. But she kept all these things in her heart.

The constant buying of books increased his father's alarm. He complained of it as a waste of money. When Frank ventured to reason with him, and to say — "Father, you must know that it is much more reasonable for me to spend my money in this way than in going to theatres, or in mere empty amusements," his anger, instead of being abated, would become the more excited. At last he grew so violent and outrageous whenever he saw a new volume, that Frank was obliged, when he made any fresh purchases, to hide the books in some secret place, and to bring them forth to read only at night. On one occasion he bought the whole of Locke's works, in three folio volumes; but, fearing lest his father should discover what he had been doing, he would not allow the bookseller to send the books, but took them to carry himself; and he soon learned, by many a trickling drop of perspiration down his face, that folio volumes were no light materials. He was heartily glad to get home with his burden. In order to conceal these dreadful great volumes from his father's discovery, he hid them under some hay in the stable, till a convenient opportunity occurred for secreting them within the house. So eager, however, was he to know all that they contained, that they were not left long in their hiding-place. Volume after volume underwent quick review, till their whole contents had been submitted to examination.

While all this reading was being carried on, Frank Faithful never neglected his father's business. But the time was now approaching (for in the course of a couple of years he had learnt the rudi-

ments of both Latin and Greek, and also to read French) for Frank to make known his object and his wishes to his father. His desire now was to go to College. He knew his father would oppose it, if for no other reason, on the ground of the expense, and from his own want of sense of the value of learning. He was no man of books himself. They did not appear to him to be a *productive commodity*; and as to those persons who do nothing but read, he regarded them as leading an idle and useless life.

Anticipating the objection that would be raised to his going to College on account of the outlay, Frank, who had been entrusted for some time past to superintend all his father's affairs, (his father had at this time a flourishing business, and never troubled himself to inquire into the state of his accounts while he found money enough to meet all his demands,) hit upon the expedient of putting by so much per month of his father's gains in a separate fund, unknown to his father, but with the full cognizance of his mother, to whom he had now communicated his desires, and who approved of the plan. When he had thus accumulated, as he thought, sufficient to meet his college expenses, he made known his wishes to his father. He was met, first, by the objection he had anticipated. To obviate this he revealed to his astonished sire the hidden treasure which he possessed through his carefulness. His father could not but feel pleased with this proof of his son's trustworthiness; and, finding himself so much richer than he was aware, he yielded up this objection.

Friends were next consulted as to the advisability of Frank's projected schemes. Here an old uncle, who knew more about church matters than Frank's father, threw in his way this discouraging consi-

deration,—that, as Frank had no connections in the Church, and no influence with the great, he would probably be a poor curate, with only fifty pounds a year all his days. The thoughts of future preferment, or how he was to live, had never entered Frank's head. He had chosen the work of a minister of the Gospel for the work's sake. He implicitly believed that if he went on in the course to which he felt God's grace had called him, *He* would provide for all his future wants. But his father and friends entered into none of these feelings. "Frank is going to be a poor curate: why, he had better be a gentleman's butler," was the cry.

Moved by none of these discouragements, Frank persisted in his determination to be a clergyman; and his father at last, seeing all resistance useless, reluctantly consented that he should have his wish, and go to College. But, it being thought expedient by some of his friends that he should first have some more regular training, it was agreed that he should be put under a private tutor for one year, previously to his going up to the University.

CHAP. II.

THE PRIVATE TUTOR'S.

“ Weigh for a moment, classical desert,
Against a heart depraved, or temper hurt ;
Hurt, too, perhaps for life: for early wrong
Done to the nobler part affects it long.”

COWPER.

It was one of the dark days just after Christmas, when Frank Faithful set out from London, elate with expectation of great advantage, to go to his private tutor's. The gentleman under whose tuition it was determined he should be placed was the Rev. Gabriel Goodfellow, curate of a parish in one of the western counties; a man who, from the degree which he had taken at the University, had obtained the reputation of being well qualified to prepare young men for college: he bore, moreover, an excellent Christian character.

The first mistake which Frank made in his new career was his taking too large a quantity of his dearly-loved books with him by the coach, for which he had to pay in luggage over-weight no less a sum than one guinea. This demand took him by surprise; but through a foolish pride, which young men in particular are prone to indulge, of not being thought a gentleman if he questioned the justice of the charge, he paid the money without any demur.

Just as the coach was setting off it began to snow heavily, and ere it had travelled above half its

journey the snow had become so deep that the coach could proceed no further. For three days the roads were perfectly impassable, and the passengers were obliged to remain at a small inn by the way till the roads were opened. Here Frank began to learn something of the inconveniences and annoyances to which travellers are subject.

At length, it being reported that the snow was dug out where it had drifted too deep for carriages, the coach proceeded on its journey, and late on Saturday night Frank arrived at his new tutor's. Going, as he now conceived he was, to the house of a clergyman and a Christian, he anticipated that he should meet with a warm reception, and find himself in an element most congenial to his feelings and his disposition. Cold, however, as he had felt it to be out of doors, he found it still colder within; and the very first night he received a chill to his feelings from Mr. and Mrs. Goodfellow's frigid and formal manner, which shut up, like a coat of ice upon the water, all the warm affections of his open and generous nature for months to come. After a cold shake of the hand, and a cold inquiry as to whether he found it very cold riding, he was set down to a cold supper upon the almost bare bones of a cold shoulder of mutton. Though very communicative himself, as he was disposed by nature to be, yet, as every remark he made met with a very stiff and forced response, his communicativeness changed at once into a deep and settled reserve. He went to bed thoughtful and gloomy, under a fearful foreboding that he never should feel himself at home in Mr. Goodfellow's house. Sunday passed over rather uncomfortably, it being a most comfortless winter's day. On the Monday morning Frank felt himself so unwell from the effects of the cold, but more perhaps from his downcast spirits, that he

did not rise in time to make his appearance at the breakfast table. Accordingly, more it would seem to save inconvenience than from compassion, his breakfast was sent up to him. But having no appetite, he went down stairs without partaking of it, which being reported to his tutor by the servant, his frosty reserve was at once broken by the heat of a dreadful passion, in which he threatened that he would send him back to his mother. This hurt Frank's sensitive nature still more; and though he submitted in silence to this unfeeling rebuke, and the storm passed over without doing any direct damage, yet he could never after recover his confidence in his new tutor. During all the six months that he afterwards passed under Mr. Goodfellow's roof, as he never made any advances towards him, nor tried in any way to gain his confidence, Frank never exchanged with him six words of confidential communication. Had it not been that there were four other pupils with him in the house, he would have felt himself perfectly solitary.

Some of his fellow-pupils, being of a noble and generous stock, sympathised with Frank, and kindly did what they could to cheer his spirits. As soon as he had somewhat recovered from the shock which his mind had received he began to apply to that which had many a time been his chief solace and delight, and was now his sole object — *his studies*. But owing to his being obliged to read in the same room with the other pupils, who were more given to play than to study, he made but little progress. The pupils here were left to do very much as they liked. The tutor kept himself as separate from them as one room is from another. He never held any communications with them, except when they went in for their lessons, and then his communications were confined to the verbal corrections which their

exercises required. Even to these he paid but a passing attention. He was a great student of prophecy, and was so "rapt into future times," that he often forgot his *present* duties. Sometimes he would be nodding asleep while his pupils were reading, till a stifled laugh of one of them awoke him to what he *should have been* attending to. All this discouraged Frank dreadfully, as it was quite different from what he had persuaded himself to expect. He had thought that when he got to a private tutor's, where he should have nothing else to do but to learn, he should meet with every assistance and encouragement, and make rapid progress. But his anticipations were wofully disappointed. When he had difficulties to conquer without help he was stimulated to exertion; but now that he expected help, and found none, his mind became benumbed into a state of torpid inaction. He grew every day more heartless and careless, till at last his books remained almost unopened through blank despair. He was one of those dispositions who can do nothing without the stimulus, either direct, of encouragement, or indirect, of opposition. A mere negative state was to him a state of death. Under either harshness or indifference, he was at once paralysed. Encouragement was never lost upon him; and had it been freely given, would have been amply repaid. As it was, he brought discredit both upon his tutor and himself.

Those persons who undertake the tuition of others ought ever to remember that the progress of their pupils, in general, depends more *on their manner of dealing with them than upon their direct instruction*. A gentle pat on the shoulder, or an approving smile, will frequently have more effect in advancing a willing learner than many a cold formal dissertation upon the subject to be learned. Mr. Goodfellow,

like many others who undertake the office of tutors, possessed the art of acquiring rather than of communicating knowledge. He had no sympathy with the *feelings* of his pupils, — knew not how to enter into their different dispositions, or to adapt his mode of instruction to their various capacities. Had they been mere passive, instead of sensitive and intelligent agents, he could hardly have treated them with less of sympathy or more of coldness. Man's intellect is not a mere piece of paper, upon which you may write as you please.

The minds of the young may aptly be compared to the buds of the different plants and trees: they all require a certain degree of genial warmth to open and expand them; some more, some less, before they can exhibit their full beauty, or ripen into perfection: most of them are liable to be blighted in the bud, and to fall untimely to the ground. The choicest of nature's productions always demand the most care; the tenderest are at once the most beautiful and the most frail. Many a choice flower of genius has, we are persuaded, been nipped and closed up for a season by a cold withering blast of discouragement when first expanding; and many a tender plant has been broken down by the driving storm of adversity, never to rise again, which might, had it been duly supported and protected in time, have displayed its loveliness and diffused its fragrance to delight and to regale mankind for many a repeated season. No seed, in short, of however good a kind, can come to ripeness, or show its full richness, without a suitable degree of *sunshine*.

What tended above all to damp Frank Faithful's ardour for study, and to discourage his endeavours to learn under his new tutor, was the cool unconcern with which he regarded his difficulties. One

of the first books which Frank had to get up, as it was determined that he should go to Cambridge, was Euclid. This was a kind of work so new to him, that he could not at once persuade himself that he should be able to understand it. He was one of those timid spirits who always want confidence in themselves at the outset of any untried undertaking. At the very first examination that he went into in Euclid he stuck in the middle of a proposition, more from timidity than from ignorance. He wanted a lift of one step—or to be told that he could do it if he tried. But instead of giving this, his tutor, who sat with his feet upon the fender, and his head over the fire (his usual posture), moping over a volume of Irving's prophetic fancies, contented himself with just asking, "Can't you get on, Faithful?" and then turned away, and took no further notice. This cold indifference to his difficulties went with such a freezing power over Frank's mind, that during all the remainder of the time that he continued with Mr. Goodfellow, Euclid became to him a sealed book.

From this period, which was within two months after his being placed under Mr. Goodfellow, he sank into a most distressing depression of spirits, which preyed deeply upon his always weak health. He grew as thin as a shadow—shunned all society, and indulged his naturally romantic temper in wandering about in the wildest and most retired spots that could be found. His chief delight in the winter-time was to ascend some lofty hills in the neighbourhood, and there for hours watch the changing hues of earth and sky, and indulge his fancy in wandering thoughts over the vast unknown. As the spring advanced, he found solace to his wounded spirit in roaming about in the woods, and listening to the sweet singing of the nightingales. The

people of the village thought him a strange youth
— and

“ In truth he was a strange and wayward wight,
Fond of each gentle, and each dreadful scene.

Silent when glad ; affectionate, though shy ;
And now his look was most demurely sad ;
And now he laugh'd aloud, yet none knew why.
The neighbours stared, and sigh'd, yet bless'd the lad :
Some deem'd him wondrous wise, and some believed him mad.”

He was, indeed, endued with a strong poetical turn of mind, and in his present melancholy mood his chief delight lay in reading the works of his favourite bard — Cowper. There was a correspondence both of taste and of condition between him and the poet, which tended to soothe his mind by sympathy ; and by converse with the dead, he found that comfort which he had failed to find hitherto among the living.

In one of his rustic rambles, Frank became acquainted with an aged cottager, whose neat appearance and sorrow-touched countenance drew him to her door. He learned by conversing with her that she had lately lost an only daughter, upon whose christian excellencies she fondly dilated. From her own account it appeared that she was quite a second “ Dairyman's Daughter,” in her piety ; and it is remarkable that her parents had been Dairy-keepers, but had retired in their old age to live upon a decent competence, which their own industry and frugality had provided. Faithful endeavoured to sympathise with her upon her loss ; and she, in her turn, sympathised with him in what she supposed might be the cause of his sorrows. Her idea was that he had lately lost his mother, or some one very near and dear to him. At his very first visit she brought him out cake and wine, and

begged him to read a portion of the Word of God. He found his converse with her so soothing to his own spirit, that, at her request, his visits were oft repeated. Every time he went he was expected to read a chapter in the Bible; and frequently the good woman would ask a few of her neighbours in to hear the word of God. Much was the instruction which Frank gained from his intercourse with this pious old saint. Her very house smelt fragrant with piety; and there was a godly simplicity about her whole tone and manner, and a tenderness of sympathy, which always made Frank leave her house with a feeling of reluctance.

At length the six months for which it had been agreed that he should go to Mr. Goodfellow's had expired; and as his situation there was so very unsatisfactory, it was determined that he should be put under a fresh tutor, in another part of the country. Upon the intelligence of his leaving, this aged Christian saint came to the house to take a last farewell of him; and moving indeed was it to witness the tears which she shed. She seemed, she said, as if she was going to be bereaved of another child — thanked him a thousand times for his kindness and condescension (for so she thought it) in visiting such a poor old creature as she was, and, when rising to shake hands at parting, she left a small paper enclosure in his hand. He hastily opened it, and found it contained a sovereign. "My good woman," he said, "I cannot think of taking this — I do not want money." "Oh, my dear sir," she replied, "I wish to give you something to remember me, and I have nothing else that I can give you as a token of my gratitude for all your kindness. Oh! sir, if you don't take it, I shall feel so hurt." Frank saw that he should be putting her feelings to great pain if he did not accept her

offering; so he said, "Well, if I take it, I tell you what I shall do with it: I shall buy two good books—one to send you in remembrance of me, and the other to keep in remembrance of you." With another agonised shake of the hands they parted, to meet no more in this lower world.

When Faithful sent the book he had promised, he wrote what he thought a suitable letter to this "old disciple;" and he received, what it may be interesting to those who wish to know the character of the piety, as well as the amount of knowledge, possessed by some of the poor, to read the following answer (literally):—

"Dearly beloved in the LORD—I received your kind present and kind Letter Sunday y^e 31 October Between the services I was very much delighted with your Letter my spirits Reviv'd and I was Refrieshed it seem'd a New Life to Me and was very happy to hear that GOD has enabled you to be more than Conkeror over all your trials and troubles it was a Blessing I praid for to Almighty GOD on your Behalf, with strong cries and tears. Night and day have I prayd to almighty GOD on your Behalf and Blessed be his holy Name for that he has granted my request and now Dear Brother if I may call you Brother you are young and GOD only Knows what Lise Before you Be not Dismayed GOD is Stronger than the Strong one and will bring you out of all your Trials When I took my Leave of you I was Like one that mourned for the Dead Never Did I feel so much Christian Love as than I should be glad to hear from you at any Time When you please to write to me I mind not the expence of a Letter because you are a Child of GOD and now Dear Sir I entreat you to offer up your prays to all-mighty GOD in my be-

half as I do for you and in my secret thoughts believe me Sir I hold you Near my heart and now Dear Sir may the Lord Stringthen you in the inner man and give you a Double porshon of his grace, and may the almighty Grant a Blessing to rest upon you as he did on him that was Separated from his Brethren sir Cease not to pray for me for I need praying every moment so God Bless you sir and I pray God to grant you the Blessing of the Gospels promies My husband Desire to be remembered to you

“ My husband join with me in Love to you

“ I remain your affectionate friend

“ S — S —

“ I hope sir you will be able to pick it out Please to excuse all faults as I am a poor ignorant Creature but God only knows the workings of my heart.”

Frank's new tutor was a much more sociable and communicative person than the former, and he was very comfortable with him ; but so desultory was he in his reading of subjects, and so irregular in his attention to lessons, that Frank, having but three months to stay with him before he went up to the University, did not make any great advancement. He found himself at last going to College very ill prepared with his subjects.

The history of Frank Faithful's private tutors reads an important lesson to all parents who would wish their sons to advance in knowledge, and not run the risk of having their spirits broken for life. When asked his opinion in after-days, about sending young men to private tutors, he would say, — “ Take care that you ascertain *first* whether the person possesses the power of communicating knowledge, and can so sympathise with the feelings of

his pupils, as to open and expand their minds for its reception. It is not merely the amount of knowledge which a tutor has stored up, but the faculty which he possesses of imparting what he has, that proves him fitted for the office of tuition. For *education* consists not so much in putting positive information into the mind, as in *drawing it out* to acquire, and directing it on to attain, knowledge,—

‘ To rear the tender thought,
To teach the young idea how to shoot,’

as the poet has expressed it.

“ A private tutor ought to be *the companion*, and not the mere *master*, of his pupils. He should be able to *unfold* — to *lay open* their minds by his own warm genial intercourse, so that he may inspect them, ascertain the bent of their genius, and gain their confidence, and having gained full possession of them, he can then enrich them (which without this he cannot do) with his own stores. See to it that the tutor, to whom you propose to send your son, is such a person ; and also that he is a man of order and regularity — not rigid, indeed, as iron, to rule, but pliant, like steel, to the occasion.”

“ Of not less importance is it,” he would add, “ that the tutor’s wife should be a lady of an easy and sociable disposition — free from vanity — anxious to make her husband’s pupils feel perfectly at home — exercising no private partiality ; and least of all given (as Mr. Goodfellow’s wife was) to indulge her taste for *craniology*, by making remarks upon the skulls of their pupils, through which the brightest genius under the sun may be condemned to neglect, while the *bump-headed* fool is petted and pampered. Of all the evil influences that rule men’s destinies, avoid letting your son come under the influence of a vain and conceited woman. — *Verbum sat sapienti.*”

CHAP. III.

THE UNIVERSITY.

'Tis granted, and no plainer truth appears,
Our most important are our earliest years ;
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true. — COWPER.

THE scene upon which Frank Faithful now entered was altogether so novel and so unsettling, that it took some time for him to recover his equilibrium, and to fix upon his course of study. Much uncertainty existed in his College days as to what books it would be best for a man to read who aimed at honours. Nearly the whole of his first year was lost as to this object, by too general a course of reading, into which Frank, like most other young men who have no director, fell. One of the books which at this time he particularly delighted in was "The Christian Year," which had been then newly published. It tended to fill his mind with a strong Church sentiment ; while its poetry, some of it exquisite, improved his taste. He naturally concluded that the greater the variety of subjects to which he turned his attention the more knowledge he must necessarily acquire. But this every man who has passed through the University has discovered to be a fallacy. It is certain that he who would attain a high place, either in mathematics or in classics, must give to those subjects, during his

college career, almost his exclusive study. He who would excel must be a man of *one* thing.

At the end of his first year, having had to compete with men who had come up well prepared from public schools, Frank failed to attain any very high place. He spent his first long vacation, as is very commonly the practice of Cambridge men, in a tour with a tutor and several other students. The part of the world to which they directed their course was the Channel Islands, where they thought they should be able to enjoy variety of scene with retirement—recreation with reading. But what with boating, fishing, shell-hunting, seaweed-gathering, and various other such-like pursuits, most of their time was wasted. It was the worst place possible for a person of Frank's disposition to be sent to read mathematics; for, with his romantic turn, he must be scaling rocks, standing to enjoy a dizzy pleasure on the edge of precipices, searching into caves, watching for hours the ebbing and flowing of the ocean; and if there was any thing like a storm, it was utterly impossible for him to keep within doors. It need not be added that he returned to college after four months, furnished with little more real mathematical knowledge than when he left. There were too many new scenes to visit to allow of much fixed attention to study. We have no doubt that others who have tried this mode of passing their long vacation have discovered at the end that more of their time has been spent in the pursuit of new objects of natural curiosity than in hard reading. The health may be benefited by such excursions, but then there can be no necessity for a man to pay a tutor to go with him in the pursuit of health. Most men, no doubt, would find their health equally benefited, and their knowledge much more advanced, if they were to give one month to

entire relaxation and change immediately after the term ends ; then return to some fixed place, free from all distraction or diversion, to pursue their studies for the next two months ; and afterwards take another month's, or at least a fortnight's entire relaxation previously to returning to college.

At the commencement of his second year, Frank began to study in earnest those subjects which it was necessary for a man to get up if he would take a good degree. His advancement this year was very considerable. In the examination at the end of it he stood very much higher in the class than at the preceding. He was a prizeman, and was also rewarded for his progress by an Exhibition. The classical Tutor of his college from this time took special notice of him, and volunteered to give him private lessons in Greek composition. This, though kindly intended and thankfully accepted, proved at last a drawback upon his University degree ; for it took his attention too much from his mathematical studies. He perceived, when it was too late to remedy the mistake, that he could not pursue both courses of study with effect ; and that he must give up the one in order not to fail in the other. It is one of the absurd rules at Cambridge that a man *must* take mathematical honours to be qualified even to try for classical. Classics were always Frank's favourite pursuit, and it was a great mistake that he was sent to a University where he was obliged to fag at subjects for which he had never any great liking, to the neglect of those which were more congenial to his taste, and in which he was far more likely to excel. His work between the two became too much for his health, which now began to fail him, chiefly from over-study, but partly from mismanagement in his bodily regimen—a common error with inexperienced young men. Alas ! it may be

affirmed of many that their life was *one long mistake*—begun in the errors of ignorance, continually repeated, and followed as often with the pangs of disappointment.

His second long vacation Frank passed at College without allowing himself that degree of rest and relaxation which his mind required. The consequence was, that, with the failure of health, his mental powers failed of strength. Sleepless nights brought weary days, attended with dulness of apprehension, weakness of memory, and all the other symptoms of a deranged organisation of the digestive powers. Still he struggled on, and found himself at the last college examination as high above where he was at the second as he was higher at the second than at the first. This gained him a scholarship, and another exhibition. It was now expected by those who knew him that he would take rather a high place in the list of honours at the final—the University examination. But his physical powers had been overtaken; his spirit and energy were gone. He dragged on with his studies till the last final contest in the ranks of the aspirants to honour, and then had the mortification to learn that he had failed of the success which he and others expected. His degree, however, was what most persons would think a good one; but not being so high as he had anticipated, it brought with it a bitter disappointment, and *something more*.

At the University, although there is an abundance of congratulations for the man who succeeds in attaining high honours, there is no pity for the man who fails. The senior wrangler of his year told Faithful that his fingers were positively sore from the many hearty squeezes of the hand which he received on the day of taking his degree. Faithful ended that day, *not with sore fingers*, but *with a deeply sore spirit*, which scarcely one person con-

cerned himself to soothe. He had disappointed the expectations of his college tutors : and therefore the very men who had before smiled upon him because they expected he would do honour to their college, now regarded him only with cold averted looks. He left the University with disgust immediately that he had obtained his degree, resolved never to see the place again.

He had now to seek a curacy, in order to commence the good work upon which his mind had ever been set. He had no friends to advance his interests : indeed, after his failure at college, all men seemed to forsake him. He spent nearly two long years in almost complete banishment from the whole world, partly at an uncle's in a retired part of the country, and partly shut up in his room at his father's own house. During this period he read but little, because he had but little heart to read. It was a dark and bitter season of trial, and he began almost to despair of getting any appointment. But when no man seemed to care for him, God mercifully interposed in his behalf, and, without any effort of his own, provided for him a curacy, as suited to his taste as it was fitted to restore his health. Little thanks did he owe to his so-called "Alma Mater," either for the knowledge he had acquired, or for his situation in after-life.

College tutors in general are not the men to advance undergraduates in learning beyond the ordinary required routine of college lectures, from which not much information is to be gained. They are often quite young men, without any experience in tuition, who have been appointed tutors simply because they have taken high degrees,—who, though they may possess the talent of acquiring, may have no natural fitness for imparting knowledge. As to their religion, they may be men whose opinions are

very adverse to the orthodoxy and spiritual well-being of those who come under their influence; or, at the best, their sentiments may be very vague and uncertain. This is one of the manifest defects of the college system as at this time administered. Instead of men being selected for the tutor's office who have had some experience in its duties, and have proved themselves qualified for them,—instead of its being made a distinct and honourable office with corresponding rewards, to tempt men of talent and of ability to teach to seek it, and to wish to retain it, it is made at present a mere stepping-stone to other offices — *a mere profitable pastime*, till a good college living, or some more lucrative college berth falls vacant, and then the occupier leaves it to be followed by another Fellow as inexperienced, and as little really interested in it, as himself. Such a system is a discredit alike to the learning, and to the professed Christianity, of our Universities.

Another corrupt offset of this stock is the *private tutor system*, by which the younger fellows of colleges contrive to realise large incomes by giving that instruction which the regular tutors, who are paid by the College, neglect to give. Often this practice sinks into a mere system of *successional cramming* — he who has been well crammed himself by a private tutor for his degree undertaking, in his turn, to cram others, and so on *ad infinitum*.

Men are almost driven to the necessity of having recourse to this system by the constant succession of new books, with newly imported ways of working out mathematical propositions, which are issued by the younger fellows, who have taken high degrees, as covert advertisements for pupils. These private tutors afterwards become perhaps University examiners; or, at all events, their new books are culled for questions for the examination: and hence it often happens that a student, after he

has learned a science one way, has to learn it another, or to run the risk of failing in his degree. For though he may thoroughly understand *the principles* of his subject, yet the mere loss of time occasioned by his having to make out a problem that is set in some mysterious new form with which he is not acquainted throws him abaft of the man who has been so fortunate as to have been instructed to get up his subject according to the new method.

It is much to be regretted that the University does not adopt some *fixed* system, for at least a certain term of years, and make it publicly known that for such a period such a system will be pursued, so that every young man at the outset of his career may have his course clear before him. It is evidently absurd to set a number of persons to run a race, with the promise of a prize, without first clearly marking out the course. The result of such a practice must be to discourage more than it encourages the continued pursuit of knowledge. Indeed, it may be safely asserted, that if the University *makes* some men, it *ruins* others; and probably for every one that it makes it ruins three, either by neglect, or by throwing such discouragements in their course as shall dispirit them for life.

There is nothing in the University system, as at present conducted, to preserve and ripen the characters of young men. With the college tutors they have little or no intercourse; and it may be doubted whether they would be much benefited by it if they had, unless they were a different set of men. They are left either to be drawn off into the low purlieus of vice, or to make their way as well as they can by pushing on, like a person intent on getting ahead of a crowd, regardless of all others, and careless of others' regard. By being obliged to act thus, if they would get on, the minds of young men become hardened into a selfish, blunt,

overbearing manner. It may be said that this tends to fit them for the rough work of the world. If they were all intended to go to the bar, there to have to bully and browbeat witnesses — to elbow opposing counsel — and to flatten to their purpose, as blacksmiths flatten and shape iron on the anvil, the stubborn judgment of a honest jury, this sort of discipline might, no doubt, answer its end. But when it is considered that most of the young men who go to our universities are intended for the Church, where they will have to win their way into the closed heart of guilt, — to deal with the tender spirits of the sorrowful — to administer comfort to the disconsolate, and so to prepare their instructions as to be able to minister milk to babes as well as strong meat to those who are of full age, — it must be evident that the general race of college tutors are very ill-qualified to train men for such duties.

For the Church, in fact, the University affords little or no direct preparation. Though in some of the colleges they do profess to give divinity lectures, yet those who are appointed to give them are often mere novices, who know nothing of divinity themselves; and it is not to be expected that those who have never learned should be able to teach. Hence it is that our church becomes filled with such a number of inefficient, ill-prepared ministers — than whom many cottagers in their parishes have a more clear and consistent view of the Christian system, and, in all but the knowledge of words, are far more fitted to be public teachers.

If it be said, as we fear it may truly be said, that the dissenting system trains young men too exclusively for *public speaking*, without furnishing their minds with much solid learning — it may with equal truth be said that the Church system trains men too exclusively for *silence*. A young clergyman has no opportunity allowed him of exercising himself in

extemporaneous addresses, or in any kind of public speaking, till he actually enters upon the duties of his office: and of all the things that he has had to learn, there is commonly nothing of which he knows less than of divinity, because at the University this kind of knowledge is little required.

Within the last few years divinity examinations, subsequent to the taking of the mathematical and classical degrees, have been instituted, which some of the bishops of our church require the candidates for orders to have attended: and it is earnestly to be hoped that they will go on to raise the standard of Scripture knowledge required in those who would undertake the office of the ministry, till every clergyman shall be qualified to teach as soon as he enters upon his first cure.

Although Frank Faithful had acquired, while at college, but little of that kind of knowledge which would qualify him for the duties of the Church, yet in the long interval which occurred after taking his degree, previously to his entering into Holy Orders, he had read enough of divinity, &c. to enable him to pass the Bishop's examination with credit; and so in due time he was ordained. This was to him a season of solemn seriousness; and he did not undertake so weighty a charge as the office of a minister of the Church without having first deeply considered its momentous responsibility. His religious views at this time were catholic and scriptural, without any decided bias of party prejudice; for with party he was as yet but very imperfectly acquainted. He fully believed the Established Episcopal Church to be the proper representative of Christianity in this country — a true apostolic branch of Christ's Holy Catholic Church; and on this ground he became one of its ministers.

CHAP. IV.

THE FIRST CURACY.

Judge not the preacher; for he is thy judge:
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good: if all want sense,
God takes a text, and preacheth patience.

GEORGE HERBERT.

FRANK FAITHFUL's first curacy was one of those small watering places with which now England's coasts are thickly studded. Here he soon had opportunities of observing the characteristics of the two great parties — the High Church, and the Low Church, into which the Church is unhappily divided. It was impossible that he could witness the different manifestations of feeling and conduct, which forced themselves now almost daily upon his notice, without forming some judgment of the principles and practical tendencies of the two systems from which they sprang.

His vicar, it ought to be mentioned, did not reside: hence he interfered very little with Frank's proceedings, but left him to follow, for the most part, his own judgment, and to form his own conclusions.

Faithful entered upon the duties of his ministry just as the visiting season commenced, and soon found his church filled with the *élite* of the clergy and gentry of the neighbouring counties. His dis-

courses were distinguished from the first by a chaste simplicity of style — elegant, yet terse, figurative without being flowery, which alone would cause them to strike the attention; and, being delivered with a modest confidence, they always attracted a full congregation. His voice was good; his action partook neither of the statue-like stiffness of the old English clergy, nor of the toss and flourish of the Irish, but was easy, and, on the whole, graceful — or, in one word, *natural*. It was this which, together with his manifest *earnestness* (for whatever Frank did was done in earnest), gave his preaching its chief charm. Having just come, too, out of great trials, which had very much softened and subdued his spirit, he sometimes gave utterance to such tones of tenderness, especially when speaking of female character, as led many of the ladies to conclude that he must lately have lost his mother; and not a few there were among the young unbetrothed fair ones who were anxious to take pity upon his condition. But though not insensible to the advantages of the society of a cultivated Christian lady, the prudential feelers put forth by the wary old fathers about Frank's connections, property, and prospects in the Church, convinced him that he must not yet think of hazarding any proposals of marriage. He continued, therefore, to receive, and to return, the attentions of the gentry, according to the usual rules of etiquette among the polite, without committing himself to any of them. Meanwhile, his reputation as a clergyman was steadily advancing, by the strict attention which he paid to all his duties, and the propriety with which he performed them. His manner of reading the prayers gave satisfaction to the High Church, while his preaching generally contented the Low; and neither

party were at first, in any marked way, offended. His sermons treated, at this time, chiefly on those general doctrines which both parties admit. By the end of the first season his reputation seemed established as a very excellent — some said, a very superior young man ; and, upon leaving the place, some of the visitors paid him the compliment (and they appeared to believe what they expressed) of saying that they should expect to find him made a bishop before many years had passed.

One incident occurred in this, the first year of Faithful's ministry, which may be worth relating, as showing how ready some persons are to judge and to dictate how the duties of other men's professions ought to be performed. A captain in the Navy, who had heard him at church, called upon him one Monday to give him his advice about the proper style for sermons.

"Your sermon yesterday," said Captain Compass, "was very good as to matter ; but you will allow me to suggest that it would be well if you would make your discourses more simple in style. I am sure that the poor cannot understand them."

"Indeed?" replied Faithful. "I thought I made the matter so plain that the most unlettered might understand me, or, at least, catch the ideas which I wished to convey to their minds, which is all that is required."

Captain Compass: "No ; I am sure that, if you were to ask the poor people in your flock the meaning of many of the words you used, they would not be able to explain them."

"Very true," said Faithful: "they might not be able to *explain* the meaning of separate words, because separate words, whether simple or compound, can convey no definite sentiment ; but put words together in a sentence, whatever sort of words they

may be, especially if there be some figure of speech combined with them, which embodies the thought, and the poor shall catch the sense as quickly as you or I. The uneducated, I am perfectly aware, cannot explain, or define the meaning of abstract terms, because their own vocabulary is too limited (to say nothing of their timidity) to allow them to do it: besides, they know not themselves how to put words together in a sentence, except where it relates to their own ordinary matters; but if you place ideas clearly before them, they are not wanting in comprehension, I assure you."

"What then," asked the Captain, "do you consider to be the best way of putting ideas clearly before the minds of the common people?"

"The use of figurative language," replied Faithful, "which is the language of *nature*, and speaks at once to the understanding through the bodily senses."

"Ah," said the Captain laughing, "I see what you mean,—you young men, like young girls, like plenty of flowers in your cap. Ah, flowery language, that is it!"

"Begging your pardon, Captain, I did not say flowery, but *figurative* language."

Captain: "What, then, is the difference?"

Faithful: "There is a wide difference between these two modes. Flowers of speech, are, I grant you, intended only to adorn composition; and when put on too thickly, like the flowers around a lady's bonnet, they serve only to hide the beauty they are designed to set off; but *figures of speech* are those striking thoughts, which give *feature* and *expression*, and a sort of *personal existence*, to ideas, which makes them to be at once *seen, felt, understood*."

Captain: "Well! I must confess you have got rather beyond my depth: the plummet-line of my

understanding will not quite fathom the bottom of your meaning. Will you have the kindness to explain yourself by some illustration?"

Faithful: "Readily, but I have no need to do it; for you have just given one of the best illustrations yourself of what I mean by *figurative* language, in expressing yourself thus: 'The plummet-line of my understanding will not quite fathom the bottom of your meaning.'

"I suppose, you would not call this flowery language, (there is nothing flowery in a plummet-line, I presume,) but it is strongly figurative, and would be understood, you must admit, by the most uneducated person at all acquainted with seafaring operations. But to refer to the sermon on which your complaints of obscurity are grounded. You will remember that that sermon was upon the entireness of the forgiveness which God grants to those who truly repent and believe. To impress upon the minds of my people a lively idea how perfect this forgiveness is on God's part, you will recollect that the language I used was this: 'If you sincerely repent of all your past sins, and believe in the atoning merit of the blood of Christ, your sins shall be as completely erased from the book of God's remembrance, as a writing on the sand would be by the waves of the sea.' Now, if I had simply said, your sins shall be entirely forgiven, or blotted out, no doubt they would have understood me. But the probability is that the idea would soon have vanished from their minds, if left in this abstract form. But, by illustrating it with the comparison of a wave of the sea sweeping clean out a writing on the sand (a fact of which the people here are frequent witnesses), they would not only receive a more vivid conception of the act, but would be continually reminded, every

time they walked along the shore, of the idea which I had put into their minds; and thus I should, or rather I should make nature, preach to them all the week. Even the word 'erased,' which by itself they certainly could not explain, they would come, by this comparison, to understand. And, let me remind you, that when the prophet Isaiah represents the Divine Being as saying, 'I have blotted out thy transgressions,' he does not leave the idea in that naked form, but adds, '*as a thick cloud.*' "

The Captain looked nonplussed, but was still unwilling to give up his point.

"I cannot help thinking," he said, "that the use of simpler words would make your discourses better understood." "But, my good sir," added Faithful, "if you use a dozen monosyllables to express what may be conveyed in one figure of speech, or in two appropriately chosen words, do you not so disconnect or attenuate the sense, as to make it difficult for the poor to put the words together, and so to keep them all in the mind's eye as to see the sense? A number of monosyllables to express a thing is, you must remember, tantamount to a polysyllable. Depend upon it, sir, there is a great mistake in the minds of many educated people about the powers of understanding possessed by the poor, as well as a delusion about this monosyllabic style being the easiest for unreading persons to understand. The secret art, I conceive, of making the ignorant comprehend you in preaching, lies not so much in the words which you employ, as in the manner of your delivery. First, the words which go to express a sentiment should be rather quickly delivered, that they may be closely connected together. Try a child (and the poor are like children in this respect), and you will find that if you repeat a line, say of poetry, containing some perfect sense,

the child will repeat it after you correctly, if you repeat it quickly; but if you say it slowly, the sense *drops through* between the words, so to speak, and the child fails in repeating it, for the want of the sense and the sound being properly connected. If you notice the speech of the poor, you will observe that they generally speak very quickly themselves. But what is chiefly required is, the art of *so putting the thing*, as to make the thought stand out *prominent*, and as it were *visible*, before those addressed. This is what I aim to do. If you like, we will refer this question to one of the uneducated of my flock: I am willing to be judged at that tribunal. Go now to Mrs. Simpleton, who, I know, cannot read, and ask her if she understands my preaching?"

The Captain went, and inquired: "Mrs. Simpleton, how do you like Mr. Faithful's preaching?" "Oh, sir, we like it very much." "But why do you like it?" "Because, sir, we can understand so well all that Mr. Faithful says. He is the *most plainestest* preacher, sir, we ever heard."

"Well," said the Captain, with all a sailor's frankness, "I must confess there is something in this matter which *I* cannot understand. I hope you will not be offended with the remarks which I have presumed to make."

Faithful: "Oh, certainly not; and if you had pointed out a real fault, I trust I should have been the first to acknowledge it, and to thank you for doing so."

With a hearty shake of the hand Captain Compass and Faithful parted.

The visiting season being now over, and all the summer birds flown, Frank quietly settled down to his studies, and to the ordinary duties of his parish. One of his first plans was to take a sort of *census*

of the real sheep of his flock, and to ascertain their condition. For this purpose he furnished himself with a book ruled with a certain number of columns. These columns he headed thus :

No.	Name.	Condition, married or single.	Calling.	Children.	School.	Church or Chapel.
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This he filled up by a visit to every house. He had now a regular *speculum gregis*. He knew every particular respecting the outward condition of his parish. It contained somewhat less than a thousand stated inhabitants, all, with some few exceptions, Church people.

His next plan was to divide his parish into four districts, and to appoint a collector to each for the Church Missionary and the Bible Society, which were the two societies his vicar more especially patronised. As yet no particular difficulties arose: things went on smoothly; and, on the whole, to Frank's satisfaction. In the house where he lodged, however, he discovered how hard it is to induce men, after a certain age, to break in upon their old and long established habits.

Mr. and Mrs. Cartwright, with whom he took up his quarters, were a couple who had fallen from a wealthy condition, as farmers, into comparative poverty. Mr. Cartwright began life with a good property; but being of a gay, world-loving turn, he squandered it all, except a small annuity, which was settled upon his wife, in a few years. He was a person of not much mind, and of but little education. His wife was a very lady-like woman for her station—of great sense, and of some piety. As Frank had now lodged with them long enough to know them, and to have gained their confidence, he ventured, one Sunday evening, to propose that they should have family prayer. As he had often ob-

served the tears standing in Mr. Cartwright's eyes at the mention of his misfortunes, and of the way in which those who once sought his society now treated him, he really thought that family prayer would tend to soothe their feelings, and to cheer their drooping spirits. But though Mr. Cartwright made no objection at the time to this proposal, Frank could perceive that it was not altogether agreeable; for when he and Mrs. Cartwright knelt down, he observed that Mr. Cartwright sat still in his chair, and contented himself with merely leaning his head upon his hand. The next day Mrs. Cartwright signified to him, that while she should like to have family prayer very much, Mr. Cartwright had never been used to it, and thought it was best for every one to say his prayers alone. The practice was therefore dropped, until, in a year or two after, Mr. Cartwright had so far advanced in his religious feelings as to be the proposer that it should be resumed. — Farmer Cartwright was one of that class of Churchmen, so common twenty years ago, whose churchmanship consisted only in occupying his seat at church once on a Sunday; inquiring about the market, as soon as he came out; looking over his lands, or entertaining a party of friends, the rest of the day; railing at all dissenters, as strait-coated *Presbyterians*; and pronouncing all who were not over religious, *good sort of people*. He seemed to think that all religion for the rich consisted in being charitable to the poor; and that the proper religion for the poor was hard labour. Often would he give Faithful the advice, "Preach industry into them—preach industry:" and never was he better pleased than when he heard a sermon upon the duties of servants to their masters.

During the winter season, Faithful had leisure for much more close intercourse with his vicar, who

lived but a few miles from him, than he had in the summer. He would often go over and spend a night with him, tell him freely all his little difficulties, and take his advice. The Rev. Samuel Soberton, his vicar, was what would commonly be called a low-churchman. He was a man of great sobriety, both of mind and of habits: no man ever trod more steadily the "even tenor of his way." He entered into none of the amusements of the world, and very little into society. He was as reserved and cautious as Frank was candid and uncalculating. In his style of preaching he was as plain and uniform as his curate was figurative and varied. Never did two men come together who were more directly opposite in disposition and in manner; yet, strange as it seems, no two men ever better agreed together. It is known that, in man and wife, opposite dispositions work most harmoniously, but it would hardly be expected to be so between incumbent and curate; yet so it was. By consulting him with all his candour, Frank won his vicar's confidence, while he, on the other hand, implicitly trusted his vicar's judgment, and was pleased with his quiet kindness. For a while he saw nothing whatever to except to in him. He looked up to him with as much teachableness as a child to a father. What books he should read, how he should act in particular cases in his parish, what connections he should form, were questions which were all referred to him. One of his vicar's earliest proposals was, that he should become a member of the clerical society to which he belonged; and to this, upon his recommendation, he readily consented. After he had been formally proposed at one meeting, and declared elected at the next, he commenced his attendance. His first introduction was very encouraging. Those of the clergy present, who knew him, seemed to vie with each other in

their courtesy, and in assuring Faithful what great pleasure they felt in adding him to their number.

The mode of proceeding in this society, which Faithful soon discovered to be composed almost entirely of Low-churchmen, was to read first a selection of prayers from the liturgy; then to discuss some chapter of Scripture for an hour (the part under discussion when he joined the society was the First Epistle of Paul the Apostle to Timothy, a part most suitable for him, as just entering upon his ministry); after which, they proceeded for the next two hours to the consideration of some previously proposed subject in relation to the Church. Each member was called upon in turn to give his opinion, and when each had stated his view of the question, the chairman, who was generally the incumbent at whose house they met, summed up the evidence, and declared what appeared to him to be the general conclusion. This done, they closed as they began, with prayer; after which they sat down to a plain dinner at the clergyman's house, where they were assembled. The meetings were held monthly at the houses of the respective incumbents who belonged to the society (the curates were always relieved from the expense of providing a dinner), taken in succession.

Nothing particular occurred while Faithful was a member, to disturb the harmony of these meetings. Each member was allowed to express his own opinion without restraint, or to comment upon that of another without risk of offence. Indeed the members were so nearly all of one mind that no essential differences could arise. There were only two who were not strictly of the Low Church party. These were two rather young men, who had lately come from Oxford. They showed themselves to be rather higher in their Church principles than always ap-

peared agreeable to the other members; but they were borne with, probably under the idea that, by hearing the sentiments of their more experienced brethren, their own might be rectified. Occasionally Frank overheard the remark made, that their presence imposed some restraint upon the freedom of discussion, because no member was willing to express what might wound their feelings. But no means were used to drive them to withdraw, or to make it unpleasant for them to remain.

Faithful, who was only a learner, and not decidedly of either party, *as a party*, found himself sometimes agreeing with the one, and sometimes with the other. There was much, indeed, which he did not as yet fully understand, as to the bearing of certain principles in the Church, which were then beginning to be developed.

It may give some idea of the tendency of things in this society, if we state a few of the subjects which were brought successively under discussion.

One of the earliest after Faithful joined was the question: "How ought we, as ministers of the Established Church, to act towards those who separate from it in our parishes; and by what means may we most effectually endeavour to bring them back into unity with the Church?"

A subsequent question for consideration was—"What are our duties as parochial ministers, in reference to the subject of national education, as now so strongly impressed upon the public attention?"

But the question which appeared to excite the most lively interest was the following: "How may we best state and apply the doctrine of justification by faith alone, so as to make it bear against self-righteousness on the one hand, and to guard it against Antinomian abuse on the other?"

Faithful looked forward to the discussion of this question with the most eager expectation, as he had been led to regard the doctrine involved in it as of fundamental importance ; as, in fact, the *articulus stantis aut cadentis ecclesiæ*.

CHAP. V.

LOW CHURCH CLERICAL MEETING.

The saints above are stars in heaven —
What are the saints on earth ?
Like trees they stand whom God has given
Our Eden's happy birth.

Faith is their fixed unswerving root,
Hope their unfading flower,
Fair deeds of charity their fruit,
The glory of their bower.

KEBLE.

“How may we best state and apply the doctrine of justification by faith alone, so as to make it a check to self-righteousness on the one hand, and to guard it against Antinomian abuse on the other?”

THE discussion, or rather the opening, of this question was undertaken, as was usual at these meetings, by the chairman, who, on this occasion, was Mr. Courtley. He commenced by saying, “I am sure all my brethren will agree with me in regarding this as a question of the deepest importance; and one which we ought not to approach to the consideration of, without much prayer that we may be guided aright in our judgment. The doctrine involved in it is fundamental to the faith, and its true statement and just application is to us, as stewards of the mysteries of God, a matter of the most serious concern. It is strictly in its practical application that

we have to view it. We have to consider how it may be applied, on the one hand, to check self-righteousness; and on the other, how we may guard against its abuse to licentiousness. We assume, what I may presume all here would grant, that it is a doctrine of Scripture, the belief of which is absolutely necessary to salvation: but what is the true Scriptural conception of it, and how it may be most safely set forth, is a point upon which perhaps there may be some difference of opinion. And yet it is only by each declaring his own opinion, and then, by our comparing our opinions together, that we can hope to agree as to what is on the whole the best mode of stating the doctrine. Having made these introductory observations, I beg to call upon you, Mr. Trimmer, to favour us with your view of the question.

"I think," said Mr. Trimmer, "that this doctrine, in the commonly received sense of it, is undoubtedly revealed in the Scriptures. But I question, I cannot but have some little doubt, at least I should hesitate to say, whether it is so plainly stated in the Scripture as not to require some guarding, and qualifying, and limiting, in our preaching, that it may not be abused. It appears that even in the apostles' time, when propounded by inspired men, the doctrine was sometimes misunderstood and misapplied: much more must it be liable to be so, when set forth by such fallible and imperfect creatures as we are. I must confess that I feel incompetent to give any decided opinion as to the best and safest mode of stating and applying the doctrine; therefore I had rather pass the question, and hear what others, wiser and more experienced than myself, have to say."

Chairman: "Mr. Simplex, the question is passed on to you." — "I cannot conceive," said Mr. Sim-

plex, "why Mr. Trimmer should find any difficulty about stating this doctrine. If it is, as he admits, an undoubted doctrine of Scripture, then I think it is obviously our duty to state it just as we find it in Scripture, without fearing its abuse. It is that doctrine," continued Mr. Simplex, "which casts a brightful gleam of light over the dark cloud of sin; which exhibits the bow of promise, — the token of a covenant-keeping God, even when the rains descend, and always shines the brighter the darker the cloud; that is, the greater the sinner. It is for great sinners especially, for those who are sinking in the depth of despair, that this doctrine is to be thrown out as an anchor of hope. It says to them, 'You have no hope, truly, in yourselves, but in the Lord Jesus Christ is your help. Only believe in him, and you shall be saved.' I never have any hesitation in thus stating the doctrine without any qualification, when I know I am preaching to lost sinners,—to those who feel themselves lost: and with the same weapon I beat down all self-righteousness in those who are disposed to trust in their own works. Having told you my practice, you know my opinion."

Mr. Doubleside thought that though the doctrine might be safely stated thus absolutely to a sinner, when sinking into despair under a sense of the greatness of his transgressions, yet that, when his hope began to revive, he ought not to be left to rest in this partial view of the truth, but to be taught that his faith must operate actively in him to bring forth all the fruits of obedience; otherwise, after the person has received this doctrine of justification by faith alone, as the prime means of salvation, he might go on to live a life of sinful indulgence, or carnal supineness, under the idea that,

having once believed, he was for ever safe — that nothing further was required.

Here Mr. Littlemore, one of the gentlemen who had lately come from Oxford, whose turn it was to speak next, took up what Mr. Doubleside was saying, and added, that he believed the doctrine of justification by faith alone had been most grievously abused. "I do not mean," he said, "to question the truth of the doctrine, when *rightly* understood. But, in the way in which many hold it, I conceive that it borders very near upon heresy of the most dangerous character. It is a doctrine which, even if scriptural, has been too exclusively dwelt upon in these latter days. It ought never, I humbly venture to think, to be stated alone, but always in connection with other doctrines of the catholic faith, which qualify and guard it, and restrict it to its proper place. Its proper place, indeed, in the Church's creed, has, I fear, been overlooked. Many of my brethren (of course I do not suppose it to be the case with any here) have made it the whole of the Christian faith, instead of only the first article — the beginning, so to speak, of the Christian life. Its proper place, I humbly submit, is baptism, when all men are brought into a justified state, or a state of salvation. Their original sin is then washed away, and they are justified. This justification, undoubtedly, is through faith alone—the individual's in the case of an adult, the Church's in the case of an infant; or perhaps rather I ought to say, the infant's own, not 'a present actual *habit* of faith,' but the *principle* as then implanted. But after this justification has been received, the person must be taught that his salvation, or his continuing in a state of grace, depends upon his regular and reverent participation in that holy ordinance which our Mother the Church has provided for the sus-

tentation of the spiritual life. Faith being once wrought in us, or implanted by the grace of baptism, will, if sustained, go on to work, or show itself in obedience to all the Church's appointments: and it is as thus working in us, I conceive, that faith justifies us, or becomes our righteousness."

During this full development of his views by Mr. Littlemore, Faithful observed that the other members were glancing at each other with looks of surprise and incredulity; but, for his own part, he felt rather taken with Mr. Littlemore's quiet and modest way of declaring his opinions; for while he expressed himself with the confidence of one who felt certain of the correctness of his views, he did it with great mildness and humility of tone.

Mr. Waring was the first to remark upon what the preceding speaker had advanced. He began after a slight pause, by saying: "Will Mr. Littlemore permit me to ask him one question? I am not certain whether I exactly caught his meaning, or intention, in one part of his otherwise lucid and orderly development of his views. Did I understand you to say, Mr. Littlemore, that *faith itself* became our righteousness, and that, in *that sense*, we are justified by faith alone?"

"Yes, that is what I meant, for that is what the Scripture says: '*Faith* is counted unto us for righteousness.'"

"Then, according to your idea, we are justified by *our own act of faith*?"

"Not exactly so: but by our own faith, *for the sake of Christ's merits*: for of course I would not set aside the merit of Christ's death, through which our faith becomes accepted for righteousness."

"But, begging Mr. Littlemore's pardon, it seems to me that this would make us to be really justified by our own works; for faith, as an act, is a work

of our own ; and if, in the place of being justified by *what faith apprehends*, we are justified by *faith itself*, then, as it appears to me, Christ's righteousness is virtually, though not professedly, set aside ; and we cover our sins with a garment of our own weaving. We make Christ, considered by *himself*, to be nothing to us ; or, at the most, only a *makeweight* to our own merits. If we are justified by something *ab intra*, and not by something which is altogether *ab extra*, what becomes of the doctrine of Christ's imputed righteousness ? ”

“ That is just the thing I wanted to ask about,” added Faithful, “ for the bishop's chaplain told me, when I was examined for ordination, that there was no such doctrine in Scripture : it is, said he, all imputed nonsense. Now I had always thought that this was a recognized doctrine of Scripture. I should like to hear what can be said upon that point.”

“ It does not seem quite to become us,” observed the chairman, “ to sit in judgment upon bishops' chaplains, and yet we must have more respect to the word of God than to the word of man. The Scriptures as plainly declare as words can set it forth, that we are justified by an *imputed righteousness*. Take such passages as these in the 4th to the Romans, v. 6. : ‘ Even as David describeth the blessedness of the man unto whom God *imputeth righteousness* without works, saying, Blessed are they whose iniquities are forgiven, and whose sins *are covered*.’ Again, at the 8th verse, the expression occurs, that ‘ *righteousness might be imputed* unto them that believe.’ ” “ That's just what I thought I remembered,” added Frank, “ that this very expression occurred in Scripture, but I did not venture to contradict the chaplain.”

“ Yes, and this expression,” continued the chairman, “ explains, as it seems to me, what the apostle means when he speaks of faith being ‘ *counted*

'reckoned,' or 'imputed,' for righteousness. As faith is the means, or instrument, whereby the righteousness of Christ is apprehended and made ours, therefore it is that, by a common figure of speech, faith itself is said to be reckoned for righteousness, not that faith itself is the *meritorious cause* or *ground* of our justification, but only the *medium* of it—the hand by which we lay hold of Christ as our salvation. One or other of these expressions, *faith* imputed, or *righteousness* imputed, must be made to qualify and explain the other; and it seems most in accordance with the general doctrine of Scripture, which speaks of Christ as being the 'end of the law for righteousness to every one that believeth,' as the '*Lord our righteousness*,' &c., to consider faith as only the *instrument* of our justification, and the righteousness of Christ as the *real meriting cause* of it. Mr. Littlemore's representation, if he will allow me to say so, goes to make us justified by that which is only the instrumental means of our justification. Now if he will permit his statement to be qualified by this explanation, that when we are declared to be justified by faith, it is by faith *instrumentally*, and not *causatively*, I think we should all agree with his view. Does this qualification meet your view, Mr. Littlemore?"

"Not exactly," replied Mr. Littlemore, "but I will not dispute the point. I have stated my own view, which I feel confident is correct, and there I leave the question. Pray let it pass on."

"Mr. Child, we must now call upon you to give your opinion."

"There is one point," remarked Mr. Child, "in Mr. Littlemore's remarks, which has been overlooked, and which startled me as rather novel. It was that part in which he represented that we are 'justified by baptism'—that by baptism 'the grace of faith is

implanted in us'—that by that our sins are washed away, and we are brought into a justified state. I had always understood, that faith was required in order to baptism, and promised on the part of an infant by his sureties, and that upon his own fulfilment of that promise, when he came to a proper age, depended his salvation. But our friend appears to me to ascribe that to the sign, which can be affirmed strictly only of the thing signified. In my opinion no sinner can be saved unless he has that which is represented by baptism."

"Do you deny, then," inquired Mr. Littlemore, "the salvation of infants?" "No, certainly not," replied Mr. Child: "on the contrary, I believe all children to be saved who die before they commit actual sin; not through baptism, but through that atonement which Christ has made for all men upon the cross—according to what our Church declares in her homily of salvation: 'Infants being baptized, and dying in their infancy, are *by this sacrifice* (that is, the sacrifice of Christ on the cross) washed from their sins, brought to God's favour, and made his children and the inheritors of the kingdom of heaven.' Here, you will observe, the washing from sin is ascribed to the sacrifice of Christ, and not to baptism; and though the Homily seems to limit this benefit to the baptized, yet it is not the benefit, I conceive, but the *assurance of it*, which the Church refers to baptism, because baptism is a sign and seal of God's promise, which is to us and to our children. I may believe that the earth will never again be destroyed by water, because God has given his word for it; but he has also mercifully given us a sign to assure us of it, and when I see that sign stretching over me and my children, I feel the more *assured*. But after all, it is God's word that is my warrant, and it is upon his word that I ground my doctrine of

the salvation of all infants—that ‘as by the offence of one judgment came upon all men to condemnation, even so by *the righteousness of one* the free gift came upon *all men to justification of life.*’ And”—

Chairman: “Excuse my interrupting you, Mr. Child, but we are getting away from our proper subject. Our question, by the very terms of it, relates to adults, and not to infants. The question of infant salvation, and the nature of baptism, we may have an opportunity of discussing at a future time. The passage that you have just quoted refers evidently to a benefit that comes upon the whole family of Adam, irrespective of their faith; but when the apostle treats of the question of a sinner’s justification by faith, he manifestly has respect to those who are capable of exercising faith, and of receiving, or of abusing God’s grace. Let us confine our attention, then, for the present, to them.”

Mr. Child: “I have said all that I wished to say: let the question pass on.”

Chairman: “Now, Mr. Trueman, it comes to your turn to speak.”

Mr. Trueman commenced his observations by remarking: “It seems to me that we have not as yet taken a view of the whole question. We have looked at it chiefly on one side. It is a two-fold question. We have to consider, first, how we may apply this doctrine so as to check self-righteousness, and then, how we may guard against its abuse to licentiousness. If we make the validity of faith itself to justification to depend upon something that is to be done by ourselves in connection with it, we may, while we seem to preach justification by faith, be encouraging self-righteousness, and may as effectually nullify the gospel, as the Galatians would have done by insisting upon the necessity of circumcision to salvation: if, on the other hand, we state the

doctrine of justification by faith alone, absolutely in its abstract truth, without taking into our view its relation to other doctrines, which necessarily follow from it and on it, when rightly received, we shall run imminent danger of encouraging Antinomianism."

"Now I conceive that, in order to make it a check to self-righteousness, we must state that man's personal justification before God, from first to last, is of faith; that no doings or observances of his own can effect anything directly towards his justification; that if, indeed, he rests upon anything else but the finished work of Christ for his acceptance with God, he will forfeit all the benefits of Christ's death; that, in short, 'we are justified *freely* by God's *grace*, through the redemption that is in Christ Jesus;' and in order that we may guard against the Antinomian abuse of this doctrine, we must declare clearly and distinctly, that though faith alone justifies, it is not that faith which is *alone*,—that is, 'without true repentance, hope, charity, dread and fear of God,' as one of our Homilies expresses it: in other words, it is not a mere formal or dead faith which justifies, but a living operative faith, which, like a good seed, brings forth the fruit of good works. It is in this latter sense that a man is declared by St. James to be justified by works, and not by faith *only*, that is, not by a faith that is alone: the true believer's works, so to speak, justify his faith—vindicate it as genuine—prove it to be vital. But still it is from faith that all truly good works spring (it is remarkable that when St. James appeals to Abraham in proof that a man is justified by works, it was a *work of faith* to which he referred for proof), and without faith it is certain we can do no works pleasing and acceptable to God.

"But further: in order the more effectually to

encourage those who have believed to good works, we must not omit to state, that while their faith will obtain them acceptance with God, and admission into the state of glory, their future reward will be in proportion to their works; and yet, that they will have no ground for glorying in their works, because none shall be rewarded, but such as spring from faith, and faith is the *gift* of God."

"Well," said the chairman, "Mr. Trueman has certainly given us a view of both sides of the question, and has shown us how to state it, so as to make it tell, both against licentiousness and self-righteousness. Now, Mr. Mannering, can you correct, add to, or improve this exposition?"

Mr. Mannering, who was the other young Oxonian, replied "I take, substantially, the same view as my friend Mr. Littlemore. I regard justification as beginning in baptism; as continued by the reception of the holy Eucharist; and as perfected by good works. This view of it appears to me to lie open neither to the danger of being abused to licentiousness, nor to the encouragement of self-righteousness. Indeed I do not quite understand how there can be any such thing as self-righteousness. I hear much about the danger of trusting in our own righteousness, but I must say that I never yet met with the man who did trust in his own righteousness, or look to be saved through his own righteousness. There is far more danger, it appears to me, of men's resting too much on the righteousness of Christ, and of making the way of salvation too easy. This, I am afraid, has been very much the tendency of these latter times."

"But you will admit," said the chairman, "that the Jews were prone to self-righteousness, when the Apostle expressly declares of them that "they going about to establish their own righteousness, have not submitted to the righteousness which is of God."

Again: did not our first parents manifest a self-righteous disposition when they attempted to justify themselves from their offence, and tried to cover themselves with a garment of their own stitching? And if it was so with our fallen parents, I suppose that it may be so with us as their children." This seemed to be a silencer, for Mr. Mannering made no reply.

After a slight pause, the chairman turned to Mr. Faithful, and said, "We must now call upon you for your observations."

"As I am yet but young in the ministry," said Faithful, "I feel that it would not become me to make many observations. I am very desirous of learning how I may best state the doctrine in question, so as to make it like a double-edged sword, cutting up error on the right hand and on the left; and I hope I have derived some instruction from what I have already heard. I must freely confess that I look upon the doctrine of justification by faith alone as "the strong rock and foundation of the Christian faith;" nor can I as yet give up the idea that we are justified by an imputed righteousness. One argument (if argument it may be called), which I heard not long since from an eminent preacher, appears to me very easy to answer. He argued that, because Christ is declared to be 'made of God unto us wisdom, righteousness, sanctification, and redemption,' if we become partakers of Christ's righteousness by imputation, we must also of his wisdom, &c. by imputation, which is absurd: and hence he concluded that we could not be made righteous by imputation. Now common sense appears to me to dictate that he is made these several things to us in a way that accords with the nature of the things themselves, and with our need of them. If I am in debt, another person is made my surety by putting his property to my account. But

if I am ignorant, he obviously cannot be made my wisdom by putting his wisdom to my account; but he may by imparting it to me in the way of instruction; and if I am sick, he may be made my healing by administering to me those medicines which will heal me. This eminent man's argument then falls to the ground as futile. There is one passage of Scripture which is quite sufficient to convince me that we are justified by the righteousness of Christ imputed to us, (or, if men prefer so to speak, *reckoned, accounted* as ours; for the term is of no consequence, I judge, where the thing meant is the same,) and that passage is this: 'For he hath made him to be sin, or a sin-offering, for us, who knew no sin, that we might be made *the righteousness of God in him.*' Hooker's comment upon this, with which I entirely accord, is worthy of notice. 'Christ,' he says, 'hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful: for by faith we are incorporated into Christ.' Then 'such we are in the sight of God the Father as is the very Son of God himself.' And this exactly agrees with the Homily, which says, 'Christ is now the righteousness of all that truly do believe in him.' Here," said Faithful, "I take my stand, and I trust I shall never be moved from this foundation, nor from preaching this doctrine by any fear of its abuse. But still I should be glad to learn how I may most safely state it; and as my rector, Mr. Soberton, is to follow me, and is so much more experienced than I am, I would rather hear his observations now, than take up the time of the meeting by any more of my own."

Chairman: "Now, Mr. Soberton, your curate looks to you, and we all look to you, to give us your own lucid views, and to clear this subject from the last remnants of obscurity."

"You have imposed upon me," replied Mr. Soberton, "rather a difficult task; but I will endeavour to perform it to the best of my humble ability."

"My own view of the question corresponds pretty nearly with that which has been expressed by most of my brethren, particularly with Mr. Trueman's observations. We have assumed that the doctrine of justification by faith alone is a doctrine of Holy Scripture: but some one or two of our brethren, while they admitted it to be a Scripture doctrine, did not take it, as it appeared to me, exactly in the sense of our scriptural Church. They seemed to make us to be justified *on account of*, instead of *through* or *by* our faith. I may have misunderstood them, but such appeared to me to be their view." (Mr. Littlemore, seeing that Mr. Soberton was looking towards him, as if for an answer, said, "I have stated my own view as clearly as I could, and do not wish to enter into any dispute.") "Now it appears to me," continued Mr. Soberton, "to be very important to distinguish between the instrument, and the meritorious cause of our justification. Our Church does this clearly in her 11th Article, where she says, 'We are accounted righteous before God only *for* the *merit* of our Lord and Saviour Jesus Christ *by* faith, and *not for* our own works or deservings: wherefore, that we be justified by faith only is a most wholesome doctrine, and very full of comfort,' &c. But if we bring in faith as a *causal* means of our justification, or the sacraments, we do as effectually frustrate the grace of God, rob Christ of his glory, and deprive the despairing sinner of his hope, as if we declared man to be justified by his own works. We make justification to be not a doctrine 'very full of comfort,' but full of inquietude: for a person might be as much dis-

turbed about the imperfection of his faith, as if he had no Saviour to rely upon; since, in that case, he would rely upon his own faith, and not upon the perfect work of Christ. It is most important, therefore, both for the encouragement of the sinner to turn to God, and for the believer not to cast away his confidence, that we should set forth this doctrine in its proper light—in all its fulness and freeness; and endeavour to impress upon our people the truth, that the justification of every sinner who believes is once and for ever accomplished, as to the ground or meritorious cause of it, by what Christ has done.

“It matters little, it seems to me, whether we represent the righteousness of Christ as *accounted* ours, or *imputed* to us, if by these terms we mean, what I understand them to denote, that we are justified, or accounted righteous, through a righteousness which is not our own: nor would I contend (though this I should not be disposed to give up) that both the active and passive righteousness of Christ are made ours through faith, and are necessary to our justification, if only it be admitted that the merit of Christ's obedience to the law was necessary to give value to his sacrifice; and that it is through his work, *as a whole*, that we are accepted with God.

“But there is one point for which I think we must ever contend, as the only safeguard against self-righteousness, and that is, that our justification, at any period of life, and in every degree, is effected by faith alone, and comes to us freely of God's grace.

“But will not this way of stating the doctrine, some may say, encourage licentiousness? No doubt this doctrine, like all of God's mercies, may be abused: but it is an admitted axiom, that we must

not argue against the use of a thing because of its abuse. It has its safeguards, however, on this side, and we must not neglect to accompany it with those safeguards which the Scriptures furnish, lest we be slanderously reported as saying what some affirm that we say, 'Let us do evil, that good may come.' It is not uncommon to hear men slander this truly evangelical doctrine by representing those who preach it as saying, 'Only believe, and all will be right: faith is all that is required to your salvation.' In opposition to this, we must show that that faith which is alone,—which neither produces nor is accompanied by any gracious dispositions of mind, such as repentance, hope, love, dread, and the fear of God,—is no Christian faith at all, but only ignorant presumption. At the same time, not to lead to self-dependence, we must deny to any of these graces, or to all of them together, the power of justifying us. They are only the fruits of faith,—the proper proofs of its genuineness,—its necessary accompaniments; but not that which gives to it its justifying power. And while their justifying power is denied, they must be insisted upon as necessary to true faith; and we must unhesitatingly declare that the faith which fails to produce them will be condemned at the day of judgment.

"Closely connected with this doctrine of justification by faith alone, and never to be separated from it, is that other doctrine of Scripture, that, at the last day, every man shall be judged and rewarded *according to*, though not *on account of*, his works; never omitting to add, that the only works that will be rewarded will be those which have sprung from faith in Jesus Christ; and that this reward will be of grace, and not of debt. And if we thus state and apply the doctrine, we shall, I think, guard it as far as it is in our power from all mistake or abuse."

“ Well, gentlemen,” said the chairman, in conclusion, “ I think we shall all agree that Mr. Sober-ton has set forth this evangelical doctrine, as it is generally held by those called Evangelical, in its full sense, and in all its bearings, and yet with its necessary safeguards: and we are all, I am sure, very much obliged to him for his lucid exposition. It now only remains for me to sum up the general result of this discussion.

“ It appears that we all concur in regarding this doctrine as of primary importance. The prevailing opinion, too, of this meeting seems to be, that faith alone justifies, *not by its own action, but by its apprehension of Christ's righteousness*. Christ, therefore, is to be regarded as the source and cause of our justification, and that from first to last. No works that we can do, either before or after faith, can put away our sins, or endure the severity of God's judgment; therefore all confidence in our own works is excluded. Even works done after we have received the grace of Christ, and which will be accepted and rewarded in the great day, will be accepted only through him; and rewarded, not for their own *merit*, but, so to speak for their *motive*; because they have been done in faith, and from love to Christ. But if any works, however good in themselves, are performed with a view to our own justification before God, then, as they spring from a *selfish motive*, and put dishonour upon Christ, they will be rejected. At the same time we must insist, it seems to be the united opinion of the brethren, that a true faith must always be productive of good works; since it is by our works that our faith, or, which is the same thing, that we, as professors of it, shall be tried at last, and acquitted or condemned. The practice of good works we must urge upon men, both by the

consideration of what Christ has done for them, and of the reward which he will hereafter bestow upon those who, by patient continuance in well-doing, seek for honour, glory, and immortality, even eternal life, ever reminding them that, while the unfruitful professor will be cursed, like the barren fig-tree, those who have brought forth "plentifully the fruit of good works shall of God be plentifully rewarded." It is by thus stating the doctrine of justification by faith, it seems to be generally agreed, that we shall make it an effective check to self-righteousness on the one hand, and guard it against Antinomian abuse on the other.

"And now, brethren, as we have prolonged this discussion to the last moment of our time, we must proceed forthwith to the dinner."

CHAP. VI.

THE FIRST CURACY — CONTINUED.

What do we then? if far and wide
Men kneel to Christ, the pure and meek,
Yet rage with passion, swell with pride,
Have we not still our faith to seek?
Nay — but in steadfast humbleness
Kneel on to him who loves to bless
The prayer that waits for him; and trembling strive
To keep the lingering flame in thine own breast alive.

KEBLE.

THE visiting season again returned. Faithful was ordained a priest, and now began to understand more fully what were his duties as a parish minister. His preaching, as before, always attracted most of the visitors to church. But, from his intercourse with his rector during the winter, he had imbibed a more decided spirit of Evangelicalism, and hence was led to adopt a more decisive tone of enunciating its doctrines from the pulpit. It was never in his nature to conceal his opinions. He had very little of the wisdom of the world — of that wisdom which even many good men make their guide — which consists rather in avoiding difficulties than in performing duties. He never suffered himself to be restrained from any thing which he felt he ought to do, by the dictates of a timid caution; rather, he was candid even to a fault. Though shy, he was in nowise reserved: what he thought, he expressed. And now he began to discover something more of the workings of party, and the tendencies of principles.

His sermons, it should be mentioned here, were in part extempore; as, having three to prepare every week, he seldom had time to write them in full. Of this some persons officiously informed the archdeacon. He was most zealous, too, for the honour of the Church; and nothing so much moved his indignation as any dereliction of duty on the part of the clergy. This feeling, and what he witnessed sometimes of the conduct of clergymen at a watering-place, led him to express himself occasionally, in a general way, very strongly against those who disgraced their profession, and brought discredit upon the Church. This was complained of to the archdeacon. Faithful was represented as reflecting upon the clergy in his sermons; and as sending their people home dissatisfied with them, and with the amount of duty which they performed. The archdeacon came soon after as a visitor, to stay for some time at the place. Faithful called upon him, to pay his respects; when the archdeacon, who was a good-natured man, thus gently called him to account.

"Mr. Faithful," he said, "I hear that in your sermons you sometimes reflect upon the clergy—at least, you are thought to do so—as neglectful of their duty. Now you should not expose the faults of your own order, even if you think them in fault; you should rather conceal their failings, and uphold your own order."

To which Faithful replied modestly, but frankly: "Sir, I am sorry to say it, but I find my greatest hinderers in the parish are some of the clergy who come here, who, by their example and influence out of church, undo all that I do within it."

"But," rejoined the archdeacon, "many of them are your elders, and it can hardly become you to make personal remarks upon them before the general congregation."

"I am not aware, sir, that I do make any *personal* remarks. I never speak of single individuals; I merely address classes, and characters, as prophets and apostles used to address all classes of men, without fearing any, or favouring any: and if my observations appear personal to the clergy, it must be because ——"

"Now here, Mr. Faithful, you must allow me to check you ——"

"But, Mr. Archdeacon, you will just allow me to ask one question: Do not the clergy, when they come to my church, form part of my congregation; and am I to know them as clergymen when mixed up with the general congregation, or to make any marked distinction in their favour?"

Archdeacon: "Of course you cannot distinguish between them and the rest of the people. But some of them tell me that your preaching has the effect of sending their people home dissatisfied with what they do in their parishes."

Faithful: "Begging your pardon, sir, and their pardon too, that cannot be *my* fault."

"But you preach three times on a Sunday, do you not?"

"Why, yes, it is true, we have three full services in our church on a Sunday, during the summer season: not, however, because we think it necessary for every person to attend three times; but for the accommodation of the numerous visitors, and because, otherwise, many servants and others, who are engaged the greater part of the day in waiting upon them, would not have an opportunity of attending even once on a sabbath."

Archdeacon: "Very good: but you do not mean to say that you can find time to write three sermons a week?"

"No, Mr. Archdeacon, I adopt the practice of writing one sermon in full, and of speaking from notes in the other two."

"That is," said the Archdeacon, laughing, "you do as Bishop Andrews said he did, when he had three sermons to deliver: "'you *preach* once, and *prate* twice.' Then, looking very serious, the Archdeacon added, "I would strongly advise you, Mr. Faithful, to discontinue that practice. Men who undertake to preach extempore are little aware to what nonsense they frequently give utterance. If they could see all the unconnected and senseless stuff they utter written down, I am sure they would be shamed into a better practice. Preaching is so solemn a matter that every sentence ought to be well weighed before it is expressed."

Frank thanked the Archdeacon for his advice, and suggested, that perhaps, as he thought he had too much preaching, he would have the kindness to take one sermon for him next Sunday. This proposal was at once accepted, and responded to by Frank's being invited to dine with the Archdeacon.

Sunday came, and the venerable Archdeacon preached, giving out as his text, "Follow not a multitude to do evil." The sermon was just fifteen minutes in length; and, in Frank's opinion, did not contain the more sense for having every sentence "well weighed" before it was delivered: for a discourse more *full of emptiness*, he thought, he never heard.

It is needless to add, that the Archdeacon was one of the old school of Divines, who have been very properly denominated "the high and dry." He was, in fact, one of those solemn and pompous pieces of emptiness, and at the same time one of those easy, good-natured, milk-and-water sort of divines, who often are put into high official

stations because, it is thought, they will get into no squabbles.

One circumstance occurred at the end of this season which tended not at all to encourage Faithful in the attentive discharge of his duties. A confirmation was to be held (the first for which he ever had to prepare young people); and remembering how shamefully he was prepared for his own confirmation, he gave the utmost diligence to have the candidates well prepared, as well as to search out and bring forward as many as were old enough to attend. He visited every house in the parish, and took down the names of all who were of sufficient age for the rite, inviting them at the same time to come to his examinations. He gave them repeated instructions; and though he found it necessary to reject one or two, he brought up to be confirmed by the bishop full three times as many in proportion as were brought from any of the neighbouring parishes.

At the dinner, after the confirmation was over, his rector mentioned this circumstance to the bishop; but the only notice his lordship took of it was, by uttering an empty, "Oh!" "Well," thought Faithful, "you are called my '*Father* in God;' but I cannot conceive what propriety there is in the term, for you seem little disposed to encourage your *children*."

Faithful continued to pursue his duties diligently without any more incidents worth recording during this summer. Another winter intervening afforded him a fit opportunity for introducing such improvements into his church and parish as he had learned to think necessary. He was gradually becoming so much of a strict churchman, without anything of the spirit of party, that he aimed to bring everything in his church into most perfect order. He wished to see every part of the service performed with the

utmost propriety. One object, which he was particularly intent upon as necessary to this end, was the removal of a most inefficient old clerk, who, having been appointed to his office before the parish had become a watering-place, was quite unfit to officiate before such educated people as now frequented it during the season. This, he knew, was a most difficult point to be accomplished; because the clerk's office, being a freehold, could not be taken away from him who had once gained possession of it, unless some immorality of conduct, or natural inability to perform its duties, could be proved; and nothing of this kind could be alleged against Harry Croaker. Still his antiquated pronunciation, and odd tones of voice, were often so ludicrous as to disturb the devotions of the most serious, to excite the laughter of the light-minded, and to bring discredit upon the church. The expedient which Faithful devised was, to prevail upon the parish to allow him his clerk's salary as a pension for life, and to make him (as he was rather fond of money) one of the pew openers, by which he might attain something additional in perquisites from the visitors. The plan succeeded.

The person whom Faithful had fixed upon to be Harry Croaker's successor was an intelligent and pious mechanic in the town, of remarkably correct taste in reading, and of well-conducted behaviour. He undertook the office more to oblige Mr. Faithful and the parishioners than from any desire for its honours or its emoluments. And he performed its duties to the general satisfaction.

Faithful now set himself to endeavour to induce the people to respond audibly in the proper parts of the service,—that the prayers might be, what they were intended to be, a *real congregational act of worship*, in which each fanned the flame of the

other's devotion. He taught his people that the clerk was not to be their *substitute*, but only their *assistant*; that wherever it was his part to respond, they were to respond with him; and in particular, that they were unitedly to repeat the Amen at the end of all the prayers. To this no one was known openly to object, but farmer Lubberly—an ignorant old man, who was heard to mutter, as he walked out one Sunday from the church, after hearing an admonition given from the pulpit on this point, "I pay Thomas Toner for saying Amen for me; and shall I pay a man for doing a thing for me, and then do it myself? No; I will not say Amen for nobody!"

Most of the people, however, readily fell in with their curate's suggestions, and by the next season, the manner in which this part of the service was performed had undergone a marked improvement. The singing, too, one of the most troublesome things to manage in a country congregation, had not been overlooked. In order to improve this, Faithful took lessons in music himself, practised the children of the school in singing, and by the help of their voices, with those of an increasing number of the congregation, who were stimulated to join by their minister's example, this was brought to as great perfection as is perhaps possible in small country places. Nothing, in short, that could conduce to the harmony, and beauty, and order of the service was neglected by Mr. Faithful. However weary he never would be guilty of lounging, resting his arms on the desk, or sitting down when he ought to stand. He felt the importance of being in all things an example to the flock. No part of his own duty, so far as he knew it, was omitted. Even the Amen, in those prayers in which the clerk and people were to join with him throughout, was audibly repeated by him with them. He paid the

strictest attention to the Rubric (except in some few practices which his rector had established, and which he did not feel himself authorised to alter), and to every rule of ecclesiastical order. Indeed, so particular was he in this respect, and so manifest was the improvement in the whole manner of conducting the church service by this time, that many, who before doubted of his principles, were heard to pronounce him a very good churchman.

In the following season, however, a ludicrous circumstance occurred, which proves upon how slender a foundation a man may be charged with being either a high or a low churchman.

In Faithful's parish, being by the sea side, was stationed one of those personages, "drest in a little brief authority," called "Preventive Officers," to guard the coast against smugglers. This person, who was a lieutenant in the navy, had married (it was said by a private understanding) the cast-off mistress (though this was known to very few) of an old admiral. His lady, who still retained traces of early beauty, took the lead in all the gaieties and frolicksome parties, in all the picknick and aquatic excursions of the visitors. They might be seen daily, she strutting and displaying her colours, like a peacock, in front, and her beloved, the little hobbling lieutenant, waddling like a duck behind, making their calls. Their whole time, in fact, was spent in dancing a round of attendance upon all the great people (they would never *know* the humble ones) who visited the place. In turn they were much courted; and the "station," as it was named, or the "admiralty," as some jocosely called it, became the common *rendezvous* of parties who were at a loss to know how to pass away their time. This was the centre of all the gossip, and chit-chat, and scandal that was going on. This, too, was the highest ecclesiastical court

of the town — the place where the merits of clergymen, and the orthodoxy of sermons, were authoritatively decided. Lieutenant and Mrs. Flanagan O'Flirtaway professed to be the very highest of the High Church people. Their usual practice was to ascertain, from some High Church clergyman who was staying in the place, what was his opinion of the sermons they heard on a Sunday, and from that to take their own judgment. Faithful, therefore, was sure to hear from them (for he always kept on friendly terms with them) whether his discourses or practice came up to the standard of perfect orthodoxy. Sometimes their own feelings were sufficient to decide that point, as the following anecdote will prove.

It so happened that, on one occasion, Faithful preached a strong sermon on the sin of taking God's name in vain. At this the little upstart lieutenant took deep umbrage, as he was in the habit, when provoked by his subordinates, or when in company with those with whom he thought this would be considered the mark of a high spirit, to deal in oaths; while his lady interlarded her speech continually with such expressions as "O Lord," "Good God," &c. When Faithful called to pay his respects one day the following week, he was instantly attacked about his sermon.

"A pretty display of Puritanism was that you gave us last Sunday," cried the lieutenant.

"Puritanism!" said Faithful, quietly; "pray, what do you mean?"

"Mean! why you told us we were guilty of breaking the third commandment whenever we used such expressions as 'O Lord,' and 'Good God,'" — (passing over his own grosser violations).

"Whenever we use them *lightly*, and as *mere expletives*," replied Faithful.

"But I will prove to you from the Bible," said he, "that it is not wrong to make use of such expressions." (Here he turned to a number of places in the Psalms which he and Mrs. Flanagan O'Flirtaway had searched out, and marked for their own defence, where these forms of speech occurred.)

"Now are not these very words here used," said the lieutenant, triumphantly, "by such men as David, and others?"

"True," said Faithful; "but surely you must see that they are used in these places *seriously*, and upon just occasions, and not *lightly*."

"For my part," cried Mrs. Flanagan O'Flirtaway, "I don't think the Bible is right upon all points: I don't believe that the blessed Jesus ever did or said anything that was wrong: and yet the Bible says, 'the lord commended the unjust steward.' — Now, I am sure Jesus Christ could never commend a man for doing what was unjust."

"But you mistake the meaning, Mrs. Flirtaway," added Faithful; "the lord in that passage is not our Saviour, but the steward's master, as the small *l* in the word lord shows; and he commended him, not for his injustice, but for his clever management."

"Well," said she, "the Bible seems to me the most difficult book in the world to understand. For my part, I like reading the *Apocrypha* best. I think many parts of the *Apocrypha* contain much more good morality than the Bible. Why is it, Mr. Faithful, that our church does not make the *Apocrypha* a part of the Bible as the Roman Catholics do?"

"Because," replied Faithful, "it was never admitted as part of the Old Testament by the Jews; and because it affords no proof of its being inspired."

“Why, then, do the Roman Catholics admit it?”

“Because they find that it sanctions some of their doctrines—such as purgatory, prayers for the dead, if not the use of images.”

“The use of images! why I think it would be better if we had more images in our churches, instead of their being such naked places as Protestants make them, where there is nothing to see. I think that the church ought to be one of the most splendid places that the power of man can make it; and, if I had my will, it should be filled with all the most beautiful paintings and figures that could be found. They are such helps to devotion: I never go into a Roman Catholic church, or into a cathedral, but I feel my mind quite lifted up to heaven. What harm can there be in the poor Roman Catholics bowing down before an image when it helps them to pray so much the better?”

“It is quite a sufficient reason against the use of these things,” answered Faithful, “that the second commandment says, ‘Thou shalt not make any graven images, nor bow down to them.’ Since God in his commandments forbids it, it must be just as great a sin to make images to use in divine worship as profane swearing, or ——”

At the mention of profane swearing, Lieutenant Flirtaway flew into a violent rage, and said, with great energy, “I tell you what, Mr. Faithful, you are a regular Low Churchman. I swear, I never heard you preach what I call a *hortodox* sermon in my life.”

To which Mrs. Flirtaway, giving her head a toss, and turning round upon her toes to go into another room, vociferated, “I hate those fanatics.”

Faithful, remembering that “violent words do stir up anger,” and that “a soft answer turneth away wrath,” felt it to be necessary now to deal very

gently with his testy parishioner, and knowing him to be fond of compliment, he said, after a short pause :

"I believe you, Mr. Flirtaway, to be as conscientious as any man in the discharge of your duties as a government officer ; and I trust you will give me credit for performing my duties to the best of my judgment."

"Oh ! certainly," replied Mr. Flirtaway, whose anger had now cooled ; "and I have no doubt you will come to be a good High Churchman some day."

"That is what I have always thought," cried Mrs. Flirtaway, who had now returned into the room ; "for no man reads the prayers better than Mr. Faithful : it is only his preaching I don't like."

"Pray," asked Faithful, smiling, "will you tell me what, in your opinion, is the distinguishing mark of a good churchman in his preaching ; for I hope I wish to be a good churchman in all respects ?"

"Well, I will tell you what remark our friend Dr. Lunar, the rector of the parish of Bedlambury, who is a thorough good High Churchman, made to us the other day. He assured us he saw you lift up one of your hands as high as your shoulder while you were preaching, — at which profaneness he was quite shocked ; and he complained, also, that you were continually turning and looking, first one way, and then the other, just like a dissenting preacher."

"Then your opinion is," observed Faithful, "that a clergyman ought to keep himself perfectly unmoved in the pulpit, and to use no action whatever."

"Certainly."

"Well, what next ?"

"Next he complained that you got so excited at times that you quite squeaked ; that you were

continually changing the tone of your voice, — now high, now low, now fast, now slow ; and sometimes looked the people so in the face, and seemed to speak so directly to them, that you put him in a dreadful perspiration."

"So then, according to your idea, a clergyman ought to preach throughout in one slow, grave, uniform tone, and to keep his eyes fixed all the time upon his book."

"Just so," responded Mrs. Flirtaway ; "and never to be longer than twenty minutes."

"Well, then, now I understand what you mean by an orthodox sermon, and I trust I shall improve by your advice. Is there nothing I can do for you ?" asked Faithful, rising to go away.

"There is one little favour I wish to ask," replied Mrs. Flanagan O'Flirtaway ; "it is, that you would lend me Dr. Johnson's Tour to the Hēbrides."

"With great pleasure," said Faithful, avoiding to repeat the word with its proper pronunciation, lest he should wound Mrs. Flirtaway's feelings by discovering to her her ignorance.

Faithful returned to his lodgings, reflecting that there might be some things in his manner which he might learn to correct (for a wise man may learn even from a fool), so as not to offend the most fastidious, whether High church or Low.

CHAP. VII.

THE VOLUNTARY ADVISER.

“ There's no art
To find the mind's construction in the face :
He was a gentleman on whom I built
An absolute trust.”

SHAKSPEARE, *Macbeth*.

THOUGH accused by some of being a Low Churchman, Faithful was every year becoming more strict in the observance of all the rules of the Church ; and this, not from reading the writings of any particular class of men, but simply from the impulse of his own mind. By the following season after the foregoing event occurred, he had brought the services of his church into much more of approved order. His sermons were shorter, though never less than half an hour. He preached more against the sin of dissent, and the duty of conformity with such a pure scriptural church as that of the Church of England. Upon the importance of unity he dwelt frequently and strongly. His object in this was to bring back into entire conformity with the church the few dissenters in his parish who still kept up some private meetings of their own. He always felt it to be his duty to visit these separatists in common with the rest of his people. He regarded them as much as those who exclusively attended the church as put under his spiritual care. When

he entered their houses he would address them somewhat in this way: "Good morning, Mrs. Flatterly, I am come to pay you a visit as your minister." When he would receive, perhaps, this answer: "I am very glad to see you, Mr. Faithful, though I cannot acknowledge you as my minister. I sit, you know, under Mr. Lacklove, the Baptist preacher, who lives in the next parish."

"Excuse me, Mrs. Flatterly," Faithful would say, "the law of the land makes me the curate of all who reside within the bounds of this parish. It charges me with the spiritual care of all their souls: and, therefore, whether you will acknowledge me as your minister or not, I feel that I owe a duty to you; and I am sure you will not be offended at my calling to see you."

"Oh no, Sir, I always rejoice to see you. I like *you*, though I don't like *your church*."

A conversation would then follow upon the subject of religion — sometimes on the points in which they agreed; sometimes on those on which they differed; but always conducted by him with perfect good temper. By these means, together with the faithful preaching of the truth in the church, several persons had been brought to renounce dissent, and to conform to what was appointed: others, though they did not formally abandon their own principles, would frequently attend the church services. Here and there one would be as obstinate as ignorant.

A case of this kind was the following: —

As Faithful was passing down one of the streets of his parish, to visit a sick person, he observed a house open, which he knew was, till lately, unoccupied. He knocked at the door, and walked in. A respectable-looking female received him without any token of respect. "Good morning, Mrs. —,

I don't know your name; but I suppose you know who I am."

"No, Sir; I don't," was the reply.

"How long have you been here?"

"Better than three weeks, Sir."

"I suppose, then, that you have not yet been to church?"

"No; I *con-sci-en-tious-ly* dissent from the church. I suppose you are the curate."

"I am; and therefore supposed you would know me by having seen me at church."

"I never go to church, Sir; I am a *con-sci-en-tious* dissenter."

"Where, then, do you go; for there is no chapel here that you can attend?"

"I have been nowhere for the last three Sundays."

"So you think it better to go nowhere to worship God than to enter a church?"

"I do; I *con-sci-en-tiously* object to the church."

"As you say that you *conscientiously*, or from conscience, object to the church, perhaps you will have the kindness to tell me what are your reasons (for, of course, you have some reason) for dissenting from the church?"

"One reason, Sir, why I dissent is, because in your church the minister professes to forgive the sins of the people."

"Indeed," exclaimed Mr. Faithful; "I was not aware of that. I have been a clergyman now for some years, and I know no part of the church service which authorizes me to forgive the people's sins. Pray will you tell me what part of the service you refer to?"

"I refer to the absolution which you repeat every Sunday."

"But, my good woman, that does not ascribe

the pardon of sins to the minister, but to God. Hear now the words: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his ministers to declare and pronounce to his people, *being penitent*, the absolution and remission of their sins: He *pardoneth* and *absolveth* all them that *truly repent*, and *unfeignedly believe* his Holy Gospel.'"

Faithful took care, in repeating these words, so to lay the emphasis as to make the woman see clearly that the act of pardon was ascribed to God: that, though the minister is empowered and commanded to declare and pronounce the absolution and remission of sins to those who confess their sins, yet that the pardon is limited to those only who *truly repent* and *unfeignedly believe*.

"Why, even you," Faithful said, resuming the conversation with the woman, "would not hesitate, though you are not authorized to do it, to pronounce that person to be a pardoned person who *truly repents*, and *unfeignedly believes* God's Holy Gospel."

This conscientious dissenter's confusion betrayed her consciousness that she had made a mistake.

"Well, Mrs. —, I have disposed of your first reason for dissent; have you any other?"

"Yes, Sir, I feel justified in being a dissenter, because St. Paul was a dissenter."

This second reason astonished Faithful still more than the former one; and he felt it very difficult to meet this reason but with a roar of laughter. Keeping, by great effort, his countenance, he asked, "What is your ground for such an assertion?" She paused, and looked non-plused for an answer; so Faithful, to relieve her embarrassment, observed,

"As you seem at a loss, perhaps I can help you out. We read in the Acts, that St. Paul took Timothy and had him circumcised, in compliance with the customs of the Jews. Was this a proof of his being a dissenter?"

The only reply she could give to this was: "I *conscientiously* dissent from the church;" thus furnishing another proof that a woman "convinced against her will is of the same opinion still."

Faithful added no more, except to assure the woman that, as she was now come to reside in his parish, he should be happy to do her any service; and that, if she would lay aside her prejudices, and come to church, he had no doubt she would be more edified than by sitting at home.

On the following Sunday the woman made her appearance in God's house; but as Faithful had now begun to exalt the church more in his preaching, and to denounce the sin of schism, she, and a few others like her, soon took offence, and stayed away.

Though there were, at this time, but a mere handful of dissenters in the parish, yet, being determined to get up "an interest" of their own, they had no difficulty in finding a person ready to become their minister. This was a broken-down builder from London, who, being himself a dissenter, and wanting a job, soon succeeded in persuading some of the rich dissenters who frequented the place that a chapel was necessary and desirable. Of course he became the builder. Afterwards, too, he constituted himself the minister during the winter season, and during the summer brought from a dissenting academy a succession of flash young dissenting preachers, to draw away the people as much as possible from the church.

Here Faithful had a new enemy to contend with,

an enemy whose name might be called "*Legion*." In his great zeal for the church he spared no pains, he left no means untried, for keeping the people from going astray in the by-ways of dissent. He laboured most assiduously in all his duties. Already a large school room had been erected in his parish, and most of the children brought under regular instruction. But, besides this, he established an adult evening school on Sundays, as many of the grown-up people in his parish could not read; and here he spent two hours of every Sunday evening, after performing two full services in the church, in instructing about fifty adults in the very elements of knowledge. He had also monthly missionary lectures, and monthly sacramental lectures in his school-room, which drew and riveted many of the people to the church. But still, every thing that he attempted to accomplish the dissenters laboured to counteract, by pretending to do the same good works for the cause of Christianity, when it was evident that they did them only for the sake of their own party. When he established an infant school, they tried to get up one; and when he devoted himself to the self-denying labour of teaching old people to read, they undertook to do the same thing for all who would come to them. Annoyed, irritated, provoked, by their perverse proceedings, he was sometimes led to launch out with extreme vehemence against dissent in all its forms. He openly and unhesitatingly maintained that the Church of England, and that alone, was rightfully entitled to the allegiance of the people of England—that to separate from it while it continued what it was, established, pure, apostolical, in parishes where the truth was preached, and no chapel was needed, was no other than the sin of schism, a sin which he failed not to denounce as it deserved.

The earnest zeal which he manifested for the

church, and the opposition with which he was encountered in his parish, brought him a new friend and adviser in the person of the Rev. Ignatius Smoothy, a clergyman who was staying as a visiter in the place, who kindly volunteered to assist him in his efforts to counteract dissent.

The Rev. Ignatius Smoothy was a man of most courteous manners, bland and affable in his address, very humble in his carriage, and reverently devout and serious in demeanour. He introduced himself to Faithful under the following circumstances:—

He called one day at his house, and being shown into the room where Faithful was, he begged the favour of being allowed a few words with him in private. Faithful took him into his study, when, in the most gentle and winning manner, he thus opened the object of his interview:

“I hope you will not be offended if I, as a brother clergyman, take the liberty of pointing out what I think a very serious error in your sermon last night.”

“Certainly not,” replied Faithful; “I am always ready to be corrected where I am wrong.”

Mr. Smoothy continued, “I knew you were a person of great candour, and very earnest in the pursuit of the truth, or I should not have ventured to take such a step.”

“I trust I am not only willing, but thankful,” said Faithful, “to be told my faults.”

“Well then,” said Mr. Smoothy, “in one part of your sermon, which was on the whole most excellent, I observed that you referred to a part of scripture, in proof of your statement, which is not appointed to be read in the lessons of the church; and as it is not appointed by our venerable Mother to be read to the congregation, I think we may conclude that it is her mind and will that it should

not be in any way brought publicly forward, but passed over with a sacred reserve."

"Thank you, Mr. Smoothy, for your suggestion," Faithful replied; "but you will allow me to observe that the case I referred to was one of the strongest proofs of the point I was aiming to establish."

"True, but the Church omits it in her lessons, and therefore (for you will remember the command, 'Hear the Church,') I am decidedly of opinion that we ought, as obedient sons of the Church, to omit all allusion to it in our discourses."

"Frankly to tell you the whole truth, Sir," said Faithful, "that passage in my sermon which you allude to was an interlineation, made after the sermon was written; for when I had finished it, I referred to 'Simeon's Skeletons,' to see whether there was any scripture proof there which I had omitted, and I found that he adduced the very case of which you complain; so I added it to make my proof perfect."

"You could not have gone to a worse authority. Do you use Simeon's Skeletons?"

"No; I do not use them, for I do not like them, in a general way; they have too much of the stiffness of *Skeletons* to please me; but I sometimes refer to them, as a sort of concordance, for scripture proofs."

"I would strongly advise you never to consult Simeon as a guide. He was very far from being a sound churchman. Let me recommend you to read a sermon of Dr. Hook's, lately published. He is a first-rate man, and, moreover, a sound churchman. I am sure you would accord with his sermon, and like it. I have a copy of it by me, and with your permission I will send it you."

"Thank you, I shall be happy to read it," Faithful answered.

From the favourable impression which this interview made upon Faithful's mind, of Mr. Smoothy's character, he was led freely to hold intercourse with him afterwards whenever he met with him. Their conversation generally turned upon the state of the Church, and especially upon the sad attempts which had been made of late to create division in Faithful's parish, which were to him a sore annoyance. Out of this the topic of Christian unity naturally arose. Upon this subject he offered to lend him a tract, written, he told him, (for it was at that time anonymous,) by the son of a distinguished good man of the last generation. The offer was accepted; the tract was read, and as it fell in with what were Faithful's feelings under his then circumstances, it was without much consideration approved.

Mr. Smoothy next proposed to help Faithful to resist dissent by preaching for him. "I think I can say something, being a stranger, which you could not say; and, at all events, I shall be supporting you by confirming your statements with my testimony." The proposal was readily acceded to. Mr. Smoothy's sermon was, as might be expected, upon the authority of the Church; the value and efficacy of her ordinances; and the heinous character of the sin of schism. We cannot give his exact words; but, upon the latter point, his sentiments may be fairly represented by the following summary in Mr. Palmer's work on the Church:—

"We may therefore conclude that voluntary separation from the Church of Christ is a sin against our brethren, against ourselves, against God,—a sin which, unless repented of, is eternally destructive to the soul. The heinous nature of this offence is incapable of exaggeration, because no human imagination and no human tongue can adequately describe its enormity."

This sermon, however sincerely intended to help to check dissent, increased its intensity, for it exasperated the Dissenters against Mr. Faithful yet more strongly. They persuaded themselves that he had put Mr. Smoothy forward to express what he was afraid to express himself.

Mr. Smoothy left the parish shortly after to return to his own; but his interest in Faithful and Faithful's interest in him did not cease with his departure. He wrote to him with all confidence, to tell him of his difficulties, which Mr. Smoothy failed not to respond to with his advice, couched in the most kind and Christian-like terms. He sent to him, in a very short time after, a sermon which he had published upon "Baptismal Regeneration," and accompanied it with a very complimentary letter, containing also some gentle censures, and kindly-tendered advice. The following is a part of the letter in question:—

"My dear Sir,

"I should have acknowledged your kind letter before this, had I not been waiting to be able to send you a copy of my sermon on Baptismal Regeneration, which I have been requested to publish.

"The Christian manner in which you bore with my remarks upon some matters in which we did not think quite alike, claims my thankful acknowledgment, and as you, in your very kind letter, commend me because *I withstood you to the face*, thinking that in some things you were to be blamed, and as you are far above any disposition to take offence when none is intended, I will venture, under the protection of your former generous conduct, and with a sincere desire for the increase of your usefulness and our Master's glory, to say a few words more to you upon a point of very great im-

portance, as it appears to me. I allude to your administration of the Holy Communion some three or four weeks past, as it was related to me by those who partook of the Holy Mysteries. In so holy and engrossing a matter, I am sure it would be farthest from your intention to do any thing which should distract the thoughts and pain the feelings of any one of God's people; and in what you did I know you did all things for the best. I will not stay to object to the plan of giving the elements to a whole rail-full of communicants, and then pronouncing the words appointed once to them all, however much I dislike it as being contrary to order, usually unnecessary, and calculated perhaps to weaken (to some) the particular and personal application of what belongs in *its fulness* to every individual communicant; but my protest (as a friend and brother clergyman) is against the break which I understood you made in this beautiful service; and when all had communicated, your giving out a hymn to be sung, when you are directed to proceed with the Lord's Prayer, and so to the end of the service.

"The plan you adopted (for I hope, by the way, it is not your usual *practice*), is, you are aware, against positive order—and a breach of order at such a time is painful to serious Christians, and I feel it now a duty to take you aside as it were, and tell you privately that I know very excellent and exemplary Christians who were very much grieved indeed at the innovation. Rest assured, my dear friend, the wish to gratify some, who think not with us in the hope of gaining them, is not worth indulging at the cost of the *faithful brethren*; and I am satisfied that upon reflection you will agree with me.

"Believe me,

"Your faithful Friend and Brother,

"IGNATIUS SMOOTHY."

There was something in the general carriage and bearing of the writer of this letter, which had strongly prepossessed Faithful in his favour. He was, indeed, a very different character from the old High Church clergy, and yet had none of the peculiarities of the Low Church. He appeared to be at once dignified and devout, humble and courteous, and yet not cringing, nor fawning, in his manner; but all his actions were accompanied with a winning gentleness, which made it almost impossible to resist his influence. It was his constant attendance and apparent devoutness at church, which first attracted Faithful's notice; and afterwards, when he became personally acquainted with him, he always found that he conversed on the subject of religion with a deep seriousness and earnestness, and yet with something of a reverent reserve, which was to him quite uncommon. Faithful listened to all that he had to say with the utmost attention, for he felt as if he had now found a true Churchman,—one whose advice he might safely follow. The expression "Church principles," which Mr. Smoothy frequently introduced into his remarks, seemed to include just what Faithful was seeking, and wished to see realised. I shall now at length, he thought, reach the *ultima Thule* of my desire: I shall now rest on the *terru firma* of clear and fixed principles; and if I can but bring these principles into full actual operation, I shall be able to realise that perfect order and unity to which I so ardently aspire.

But, in order to carry out the principles which promised to lead to this blessed consummation, it became necessary that Faithful should remove to a new sphere of duty. As several years had now passed over him in his first curacy, not only had his views enlarged, but his condition had become changed. He had entered into the state of a Be-

nedict, and had a family growing up around him, for which he required a suitable home. He determined, therefore, to put himself into a position to remove as soon as any curacy, with the requisite conditions, should offer; and his character being now pretty well known, it was not long before such a curacy was proposed, and accepted.

CHAP. VIII.

THE LAST LOW CHURCH CLERICAL MEETING.

“ For what contend the wise?—for nothing less
Than that the soul, freed from the bonds of sense,
And to her God restored by evidence
Of things not seen, drawn forth from their recess,
Root there, and not in forms, her holiness.”

WORDSWORTH.

AT one of the latest of the Low Church clerical meetings which Frank Faithful attended, the subject for discussion, which was of his own proposal, was the following: “How far may we regard the Old Testament as an example and an authority to us in matters of ecclesiastical polity under the New Testament dispensation?”

As Faithful proposed this question, it is needless to observe that he felt a deep interest in it.

Mr. Courtly was again in the chair. He opened the discussion thus:—

“The question to be brought under our consideration to-day is certainly one of no small interest, and appears to have an important bearing upon our discussions with those who separate from our Church, and refuse to acknowledge our ministerial authority. Perhaps, Mr. Faithful, as you have furnished us with this question, you will favour us with your views upon it first, that we may be able to see its bearing, and catch the points which you wish more particularly to be brought under our consideration.”

“My reason for proposing this question,” said

Mr. Faithful, "is, that many of the ordinances of our Church appear to rest principally, if not entirely, upon Old Testament authority. Now most of the Dissenters (I include not the Wesleyans) reject the authority of the Old Testament altogether in matters of church government. They regard it as directly opposed to the New Testament in these points. Whatever is not *expressly* enjoined in the New Testament, they refuse to observe — deny it to be of any obligation, although it may have been instituted and approved by God under the Old Testament dispensation, and no where abrogated under the New. Nor do they confine their abolishing propensities to the confessedly typical ordinances of the Mosaic ritual, which we all admit to be done away, being fulfilled in Christ; but they extend their levelling hand to the whole polity of the Old Testament—to whatever was ordained or sanctioned both in patriarchal and prophetic times. Take, for instance, the law respecting murder: 'Whoso sheddeth man's blood, by man shall his blood be shed:' although this was enacted long before the Mosaic economy was instituted, under circumstances that prove it to be obligatory upon the whole human race, (for the injunction was addressed to the then whole human race,) and the reason assigned for it is as real now as it was then — 'for in the image of God made he man'—and this reason must continue as long as man shall exist; yet, in the face of these facts, some of the Dissenters would argue that capital punishment for murder is not obligatory, because it is not enjoined in the New Testament. Again: We ground the principle of an established national church, the payment of the clergy by a fixed impost, and the exercise of the regal power in favour of true religion, upon the example furnished us by the Old Testament: they, because they do not

find these things directly sanctioned by the New Testament, reject them as essentially wrong and anti-christian. For the same reason they ridicule, as unnecessary and absurd, the setting apart of places and things exclusively to holy purposes. Even infant baptism, one sect rejects, because they do not find it expressly commanded in the New Testament, although they must admit that the *principle* of it was established long before the time of Moses, in the case of circumcision, which was enjoined upon Abraham, the father of the faithful, to be applied to all his children. Thus do they, as it seems to me, make the Old Testament a mere dead letter, and set aside the greater part of God's word as of no present authority or application, because the same things are not re-enacted in the New Testament.

"Now we of the Church of England adopt, in some respects, an opposite line of argument. We infer that, if a thing enjoined or approved in the Old Testament, be not expressly, or by clear inference, abolished under the New, it is still binding, in its *principle* at least, though not in its *particular form*. We argue, that as God could never sanction anything which was essentially wrong, nothing which he has once sanctioned can become at any time essentially wrong. We proceed upon the axiom, that whatever was once right, must be always right, as to its principle. Hence, if we find any ordinance instituted under the Old Testament, which was not of a mere *typical* or temporary nature, but bore a permanent relation to humanity, or to the world, as it would exist till the end of time, not expressly abrogated or set aside by a substitute, under the New Testament, it is, we judge, still proper to be observed and acted on.

"Now the question is, first, whether we are right

in our principle; and, secondly, how far that principle is to be carried, and applied.

“My own view of the matter is, that every thing under the Old Testament, which was not typical, and fulfilled in Christ—every thing which is not expressly or by fair inference abolished in the New Testament, either by direct abrogation, or by some corresponding ordinance, is still to be to us a *guiding principle of action*. Even of all those things which were typical under the Old, I am inclined to think, we ought to seek for the spiritual counterpart in the New Testament, and that, if we cannot discover it in Christ our head, we ought to endeavour to realise it in his body, the Church. I look upon the Old Testament Church as the divine exemplar of heavenly or spiritual things, as in no way opposed to the New, but as containing all its elemental principles—as not *contrasted*, but *coincident* with it—the latter carrying out its principles to their full and proper objects. In short, I regard the New Testament dispensation only as perfective of the Old—as a further development of it—as the full-blown flower of which the other is the bud.

“My ground for this opinion is—(1.) The character of God. He is the same yesterday, to-day, and for ever,—a God of truth and without iniquity, just and right is He. He changes not. Known unto him are all his works from the beginning of the world. Whatever he has once sanctioned as right, must, in *its principle*, be always right. Whatever, therefore, he has once ordained or approved, if not superseded by some more perfect development of the same thing, it must be right to adopt and to act upon it as a rule of conduct. (2.) From the analogy of God's other works, I infer that the New Testament, as coming from God, can be but a more perfect development of the Old,—containing, like

the creation, no really new principles, but only extending the original to a wider application. (3.) I find the Apostles assuming certain principles of the Old Testament, and arguing from them, in support of such and such institutions under the New Testament. For instance, referring to God's appointment under the Old Testament, that they which ministered about holy things should live of the Temple, St. Paul adds, '*Even so* hath the Lord ordained that they which preach the Gospel should live of the Gospel.' The ordinance of the Lord's Supper was, we know, expressly grounded upon the passover, and the Apostle calls it '*our* passover;' so that here we have a correspondence and connection between an Old Testament and a New Testament ordinance clearly marked. Although, therefore, we do not find so direct a recognition of baptism as the substitute for circumcision, (though the Apostle implies that baptism takes the place of circumcision by calling it 'the Christian circumcision,' (Col. ii. 11.) yet we argue, and we think we argue rightly, that as children were admitted into covenant with God by circumcision, and are no where represented in the New Testament as disqualified for this privilege, they are to be admitted by the corresponding rite of baptism.

"Further: we do not find the Apostles establishing a new Church, properly speaking, but proceeding to build the Christian Church upon the foundation of the Jewish, instituting a regular ministry, and clearly implying that they who opposed those whom they appointed, were guilty of opposing the ordinance of God. To take a case:—St. Jude speaks of some in his day, as '*perishing in the gainsaying of Core.*' Now, if there were not a divinely authorised ministry under the New Testament, holding the place, though not having to

perform exactly the same offices as the Levitical priesthood, I do not see how it could be possible for any one in this day 'to perish in the gainsaying of Core.'

"For all these reasons I am inclined to the opinion that the Old Testament is, in some sense and degree, an authority to us; but how far, or what are the exact limits to which this principle may be justly carried, I pretend not to determine. This is the point which I submit to the consideration of my brethren, and upon which I should be glad to hear their opinion. With this general statement of the question, I beg to pass the subject."

"Well," said the chairman, "Mr. Faithful has certainly opened a wide field for us, and has given us a clear and distinct view of the bearings of the question. It only remains for us now to endeavour, so to speak, to 'beat the bounds' of it, and to mark out how far we may safely extend the principle which he has enunciated."

"Mr. Waring, may we call upon you for your opinion?"

"There is something in this question," replied Mr. Waring, "which makes one dread to approach it. It is so uncertain, as it seems to me, in its principle, and so unlimited in its application, that we may justly fear carrying it too far. It may be forced so far, it appears to me, as to afford a support to most of the claims of the Papacy, and may be made to sanction some of the worst parts of the Romish system of worship. There is great danger, I think, whenever we depart from the plain and express sanctions of the New Testament, and attempt to establish any thing by mere inference from the Old. I dare not venture to give a positive opinion upon the subject, lest I should make a mistake. I would rather pass it on to others, who may be better able to decide."

Mr. Littlemore sat next. He declared that he never felt more delighted than when he heard the lucid and masterly exposition of Mr. Faithful. "It entirely," he said, "meets my views, as far as it goes. I think the gainsaying of Core, to which he referred, amply sufficient to prove that there must be, in the Christian Church, a divinely appointed priesthood, deriving their orders by succession from the apostles, and holding exactly the same place, under the Christian dispensation, that the Levitical priesthood did under the Jewish. My regret is that our Church is so shorn of her glory—that she does not partake more of the solemn pomp of the temple and of its services."

"Excuse me," said Mr. Soberton, "Mr. Faithful did not advocate the restoration of the *ceremonial* institutes of Judaism. He expressly excepted that which was typical; and I think we may regard the services of the temple as in a special manner typical, and as fulfilled in Christ, as the Apostle shows in his Epistle to the Hebrews."

"It may be so," replied Mr. Littlemore; "I am not going to argue the question. I was merely expressing my own view of the subject. I will say no more, but pass it to my friend here, Mr. Mannering."

Mr. Mannering declared, "I am strongly inclined to my friend's view of the case. I think that from our hereditary fear of Popery, as I may call it, we have shorn our Church services of much of their true glory.* In our excessive caution against too much ornament, we have made our sanctuaries bald and naked; which accounts for their failing to impress the minds of our people with the solemn awe of devotion. A better spirit is, I trust, be-

* This is just the way in which Mr. Gresley speaks in his "Anglo-Catholicism."

ginning to 'awake in the minds of churchmen. What we want is, to return to true Church principles; and the Church principle is, that as man is made up of a body and a spirit, he requires something in religion that shall address itself to his bodily senses, and through them operate upon his mind. In the Jewish temple, we know, there were various emblematical representations; and, as we nowhere in the New Testament find these emblematical representations prohibited, we may infer, I think, that they may be lawfully used. I am extremely glad that Mr. Faithful has brought this subject under our consideration; and I trust that, from the discussion of it, we shall all be led to more correct Church views. I pass the question."

Mr. Trueman sat next, and had looked very thoughtful and grave during these remarks. Being called upon by the chairman to give his opinion, he began by saying: "It is not my wish to fall short of the just reach of the question, nor do I wish to go beyond it. I must confess that I cannot go quite so far as Mr. Littlemore and Mr. Mannering; though I could not gather exactly how far they would go:—neither can I stop short of what I believe to be its fair application through dread of going too far, like Mr. Waring. — It appears to me that the principle which our honest-minded friend Mr. Faithful has enunciated is just and well founded—that whatever in the Old Testament is not expressly, or by direct inference, abrogated in the New—that all which is of a moral nature, and whatever of a ceremonial or economical, is not superseded by some more spiritual substitute in the Christian Church, expressly ordained, is binding upon us in its *principle*, though it is to be carried out and applied in the *spirit* of the new dispensation. But, while we fearlessly

apply this principle in all those things to which it pertains, we must never forget that the services of the tabernacle and of the temple were typical, and find their proper counterpart in the spiritualities of the Christian religion : they were shadows of which we have the substance in Christ. What they represented, he either has fulfilled in his sacrifice upon the cross, or still fulfils as our High-priest in the holy places of heaven.

“ It would be a fearful mistake, I conceive, to suppose that every one of our parish churches ought to be conformed to the Jewish temple in its arrangements and services ; for this would be to render our religion no more spiritual than the Jewish. The grand distinction of our worship is to be its pure spirituality : emblems are for children, abstraction is for men. We are no longer children under ‘ the beggarly elements of the world,’ as the Apostle terms the Jewish services ; but we are brought to the mature state of the Church of God, when it no longer needs the aid of visible symbols to teach, but can learn directly from the pure word of truth. Hence, as one of our Homilies very properly observes, the true ornaments of the church or temple of God now, are the preaching of God’s lively word, calling on the Lord’s holy name by public prayer, giving of hearty thanks unto the Lord for his manifold and inestimable mercies, and the due and reverent celebration of his holy sacraments. And here, I may add, that the Apostles appear to have founded the Christian Church upon the model of the Jewish synagogue, rather than of the temple ; and no doubt it was for this reason that the one was necessarily *local*, the other capable of *universal extension*. Whatever ordinances, however, of the Old Testament permanently affect humanity, and are necessary to the well-being of society, and to the good order of

the Church, these, I believe, are standing, and divinely authorised, examples to us; and the more nearly we act according to them, the more nearly we come, I conceive, to the mind and will of God. This appears to me to be the true view of the principle, taking it in all the fulness of its legitimate application. I will say no more."

"Mr. Trimmer, we must now look to you for some safeguards in the application of this principle."

Mr. Trimmer said, "Mr. Trueman has undoubtedly given us a correct view of the general principle involved in this question, but he has not, it seems to me, specified with sufficient distinctness what are the *particular* things to which it may be applied. Perhaps I may be allowed to state what are, so far as I can gather, the subjects to which it is agreed this principle is fairly applicable. 1st. We all admit that every thing of a *moral nature* in the Old Testament is binding in the New. 2dly. Every thing of a civil nature, when *it is at the same time moral*, is, I believe we agree, binding in its *principle*, though not as to its particular mode of administration, in every Christian commonwealth. 3dly. It seems equally agreed, that whatever was ceremonial under the law is not binding, unless it appears from the New Testament that some Christian ceremony was founded on it to take its place; and then it is to be applied, not in the *letter* of the old, but in the *spirit* of the new dispensation.

"Under these several heads may be classed the sabbath, the bond of marriage, the law respecting capital punishment for murder, the duty of kings, as the fathers of their people, to provide for them sound religious instruction, forms of public prayer, the baptism of infants, the setting apart of places for public worship, the due ordering of the same, and all that tends to spiritual edification. Beyond these

things we must be cautious, I think, of extending the principle. But I will leave the settling of the matter to my friend, Mr. Soberton."

"Yes," said the chairman, "Mr. Soberton will, no doubt, set us all right; but you have passed over Mr. Punning, who comes next. We must first have the benefit of Mr. Punning's remarks, and then we will all listen to Mr. Soberton. Mr. Punning, will you please to favour us with your excogitations?"

Mr. Punning remarked, "I have been thinking of what our Lord said about putting new wine into old bottles: I look upon the books of the Old Testament to be the old bottles, and the doctrines of the New Testament to be the new wine; and I am afraid that if we put too much of this new wine into the old bottles, they will burst, and the wine will be spilled. I think we had better keep the new wine in its own new bottles, and to make no use of the old, lest we should have a *pounce*, and that, I am sure it will be admitted, will not be a *sober-tone*."

This he delivered with a look that showed he expected his wit to be admired; but in this he was disappointed, for, though there was a slight titter of laughter, Mr. Soberton resumed the subject, in his own serious manner, without taking any notice of Mr. Punning's low wit.

"While it is undoubtedly true," observed Mr. Soberton, "that the Old Testament contains the general principles, and is, in some things, our authority and example in matters of Church polity, yet we must be cautious lest, in our zeal to establish what may appear in our eyes a perfect system, we do not return to Judaism. In the apostolic days, when most of the converts were Jews, there seems to have been a constant tendency to Judaize, or, as we should now say, to Romanize. But, in these latter times, some have run to the opposite extreme; and in their

excessive fear of Judaizing, or Romanizing, have cast aside those internal moral principles of government which God himself instituted and ordained in the Old Testament as of perpetual obligation. In the application of this subject we have to make it bear against Romanists on the one hand, and Dissenters on the other. The Romanist errs by observing too many of the ceremonies of the Old Testament, losing sight of their typical and fulfilled character, and thus he *carnalizes* Christianity. The Dissenter disregards even the *principles* involved in the Jewish institutions, and, in his zeal to keep Christianity free from all formalism, he *sublimates* it out of even those forms which are necessary to its full operation and manifestation in such a world as this. As society is constituted, and as man is constituted, religion requires, and must assume, some *form* to adapt itself to our *social* nature, and to carry out its influences upon society at large. In the Old Testament God has furnished us with the *model*—the substratum and general outlines of all true Church polity, in the kind of government which he instituted among his own people, the Jews. In their church is given us a figure, both of what we were to have that is spiritual, and what that is to be material or economical. But some part of their system, we must remember, was but temporary, the scaffolding by which what was to be permanent was erected; and our care must be, on the one hand, not to confound the scaffolding with the building, and, on the other, not to pull down the whole building with the removal of the scaffolding. There are some in our own Church who would make Christianity to partake of the same mystic and ceremonial character as Judaism. They would build every parish church, as far as possible, according to the model of the temple, making the same distinction of parts in it,

and filling it with the same emblematical representations. They argue, that as God expressed his approbation of the temple's being built, and of its being made so rich and splendid, he must necessarily approve of the same thing now, overlooking the fact that the *same reason for it has ceased to exist*—that Christ of whom, and of whose offices, that temple was a type, has now come; and that we have all which that temple and its services represented, in the spiritualities of the Christian faith. It is no longer at Jerusalem that men are required to worship God; he may now be worshipped in any place, and the true worshippers are those who worship him in spirit and in truth. The places, therefore, which are the best fitted to promote spiritual worship are the fittest places to worship in, because they best answer their true character and end of worship. The ordinances of the Jewish worship were 'carnal ordinances,' that is, they consisted chiefly in things to be seen with the eyes, and handled with the hands of flesh, and they were 'imposed upon them only till the time of reformation'—till the time when those good things were come of which they were the shadow. When the sun has arisen we no longer need the light of a candle, and he who should leave the clear light of spiritual gospel truths, to walk in the 'dim religious light,' as it is called, and rightly enough called '*dim*,' of shadowy material representations, would act about as wisely as he who should, in order to see the works of nature the better, hide himself from the clear day-light in the cave of a rock from which he looked out on nature through various-coloured glass windows. The effect might be more thrilling and magical; but no one in his sober senses can maintain that it would be more true or beautiful.

"We know, upon the authority of the Apostle,

that the Jewish temple and its services were only 'shadows of good things to come—but the body, or substance, is Christ.' In Christ, as our great High-priest, at once our altar and our sacrifice, our mediator and intercessor—in his body as our temple, through which we worship a present God—in the rich glories of his righteousness—in the cleansing efficacy of his blood, represented to us by the water of baptism, and in his death upon the cross for our redemption, of which we are to keep up a perpetual memorial in the Lord's Supper, we have all the spiritual truths of religion clearly set forth to the eye of faith, without the intervention of any other representations. In all these points, then, we must keep clear of making Judaism our imitative pattern.

"But, in the matters of Church order,—for the general principles upon which a Christian Church and nation ought to be governed—for our warrant for things not expressly enjoined in the New Testament, and yet necessary for the full carrying out of its objects, we may safely refer to the Jewish theocracy, as both our guiding example and our authority, only remembering always, that these principles are to be carried out and applied in the *spirit* of the new, and not of the old, dispensation. Such is my decided opinion. I have done."

"It now comes to me," said the chairman, "to sum up the result of our deliberations upon this interesting question. But perhaps," he said, turning to Mr. Faithful, "as you opened the debate, you may like to reply, or to add something to the observations already made."

"I have no wish," answered Mr. Faithful, "to reply, although some of the members seem afraid to carry out the principle, which they admit to be well founded, so far as I am inclined to think it ought to be carried. I would only add one observ-

ation to those I have already made. It appears to me that the Jewish nation, as being a church co-extensive with it, and at unity in itself, is an example of what ought to be the state of the Christian Church in a nation like our own—*one and united*. I cannot bring myself to believe that the present divided state of Christians in this country can be a proper condition of the Christian Church. What, then, I earnestly desire to see is unity, perfect unity, among all those who profess the pure Christian faith; and it appears to me, that it is only by viewing the Jewish church as the pattern of what the Christian ought to be in a nation, that we can come to put an end to our unhappy divisions."

"No one can doubt," the chairman went on to observe, "that Mr. Faithful is a thorough churchman; and I earnestly wish that he could see the unity he desires: but I am afraid it will be a long time before it will be generally realised. However, this does not hinder that we should seek for unity—at least, to be united among ourselves: and the consideration of such questions as you have brought before us may help to bring about that result. To sum up the conclusion of our deliberations—It appears to me, so far as I can gather, that we all agree in the principle, and pretty nearly in the detail of our subject. We all regard the Old Testament as the groundwork of the New, and consider that what we cannot find expressly enacted in the New, we must look for in the Old: at least, we must seek there for *the principle* upon which we are to proceed, and apply it in the *spirit* of the New Testament, varying its *form* 'according to the diversities of countries, times, and men's manners.' The ordering of this, however, rests not with us, but with the proper authorities.

"In arguing with Dissenters, we may urge the

principle of the authority and example of the Old Testament in all those points to which it applies; and we may hope by this means to bring some of them back into the unity of the Church.

"And now, as we have had rather a long sitting, and the body must be thought of as well as the soul, I have no doubt we shall find it, in its turn, equally interesting to discuss a leg of mutton. I propose, therefore, that we should at once conclude with our usual prayers, and retire to the dining-room."

Prayer was offered, and the party retired. So closed the last Low Church clerical meeting which Faithful attended.

He had reaped much benefit from these discussions; and, on the whole, he found the meetings agreeable. But still he had been excited to desiderate something which he had not realised in them. There appeared to him not to be that real cordiality among the members which he had expected to find among the clergy. There seemed a shyness towards each other—a cold caution and reserve (at least he felt this as respected himself) which did not satisfy his naturally candid, generous, and confiding disposition. It was, perhaps, one of his infirmities, that he was always craving after sympathy—always wishing to meet those in whom he could perfectly confide, so that he might lay open every feeling of his bosom without fear or restraint. These he found not as he could wish among the Low Church clergy. There was not, too, among them, in all cases, so much of that gentlemanliness of feeling and manner as he thought ought to be manifested by clergymen. He had always observed that the High Church clergy paid more respect to the men of their own order than did the Low: that they seemed to have a higher idea altogether of the

dignity of the clerical office,—so that it was sufficient for a man to be a clergyman in order to be treated by them as a gentleman. He knew not as yet what was the principle from which this feelingsprang. Lastly, Faithful had been led to form ideas of churchmanship with which what he saw among the Low Church clergy did not altogether accord. In the new curacy and the new neighbourhood to which he was about to remove, he trusted he should find realised all that he desired.

CHAP. IX.

THE NEW CURACY.

“ Oh, for a love like Daniel's now,
To wing to Heaven but one strong prayer
For God's new Israel, sunk as low,
Yet flourishing to sight as fair,
As Sion in her height of pride,
With queens for handmaids at her side,
With kings her nursing fathers, throned high,
And compass'd with the world's too tempting blazonry.”
KEBLE.

THE curacy to which Faithful now removed was that of an agricultural parish in the south of England, within a short distance of the county town; — a rich and beautiful part of the country, where was to be found the best of society. His new vicar was a very strict Churchman in matters of forms, and yet in doctrine decidedly Evangelical. The great majority of the clergy in the neighbourhood were High Churchmen; and the livings they held being most of them of great value, there was an air of respectability and a gentlemanliness of carriage about the clergy, such as Faithful had not before witnessed, except among some of the visitors of his late parish. As, by changes which had occurred in his relative circumstances, he was himself enabled to live in a style superior to the generality of curates, most of the surrounding clergy soon called upon him to pay their respects. Almost the only exceptions were a few of the Low Church clergy, who, for some unknown reason, never honoured

Mr. and Mrs. Faithful with a call. This did not tend to raise them in his esteem; for a want of common courtesy is no mark of a Christian, any more than of a gentleman.

One of the first proofs of confidence shown him by his new acquaintances was, their voting him in as a member of their clerical society. This society was constituted much more in conformity with the rules of ecclesiastical order, and its proceedings were conducted with much greater formality, than in the one to which he had lately belonged. It had its president, and vice-presidents, and library, and printed rules, and all the usual forms of a corporate body. Every member paid an annual subscription towards the library and other necessary expenses. Its meetings were held in the vestry of the mother church of the county town. No clergyman could become a member of this society without being formally proposed and balloted for; and when once voted in, his connection with the society was considered permanent. Mr. Faithful was thus formally elected. Upon the occasion of his first attendance, Dr. Dominant, the rural dean (whom we shall have reason often to mention), was in the chair. When he was ushered into the room, the Doctor very politely assured him, that he was much gratified in being able to inform him that the society had unanimously elected him a member of their body.

This business being over, the meeting proceeded to the discussion of their subject. The topic of their discussion was the rubrics: the part they were upon, the Marriage Service. From timidity, Faithful made no remarks at his first attendance, except, for the sake of saying something, he quoted a line from one of our poets, which struck him as illustrating the point in debate. The chairman merely inquired in which of the poets the sen-

timent was to be found; and when told it was James Montgomery, he passed it by with observing, "Oh! he is a Dissenter."

After the discussion was over, the members adjourned to the principal inn in the town to partake, according to their rules, of a *plain* dinner. The *plain* dinner, however, proved rather a costly concern, when the wine was included. A great number of the members attended the dinner that day, and it was to Faithful quite an elating scene. The usual toasts of the Queen, the Bishop, the Rural Dean, &c., were given, and drunk. There appeared to be such heartiness and hilarity in the proceedings—such unity of feeling seemed to pervade all the company—that he returned home congratulating himself that he had now got among a set of most gentlemanly and agreeable clergymen. A high-minded, frank, open, generous bearing, for the most part, distinguished his new associates. Even when walking the streets they never passed a lady whom they knew, or any person of higher position than themselves in society, without elevating their hats completely from their heads, and this habit descended even to the tradespeople of the town, for they likewise took off their hats to every clergyman they passed. This practice was in a great measure new to Faithful, for he had observed very little of it in the principal town, near which he was before located, where most of the livings were small, and the clergy poor. Steepleton was, in fact, a completely High Church town, and had been so for centuries, which accounts for these characteristics. There were, too, always troops stationed there, and with the military officers, who are proverbially polite (except when offended), the clergy had much intercourse. Many of the aristocracy also resided in the neighbourhood. These several circumstances may

all be supposed to have had their influence in producing the tone of feeling and the manners which Faithful observed.

The only exceptions to this tone of feeling and outward demeanour at the clerical dinner, were a few of the clergy who were distinguished by rather a timid, downcast, demure look, and by something of a Quaker-like dress. These were traits of character which Faithful did not exactly understand. All that he could trace out from his own observations was, that such expressions as "Church and State,"—"The Queen our supreme head,"—"Our glorious Church and Constitution," and the like, which now and then dropped from the chairman's lips, appeared to be the cause of their gravity. But Faithful had not learned as yet what was the *origin* of their peculiarity.

After the party had broken up, he took occasion to inquire of one of the members with whom he rode home, as to the rise of the society, and how it was that they had (which seemed to him very strange) their dinner at an inn.

"The society took its rise," said Mr. Middleman, "a few years ago, among a small number of the more serious of the clergy, both High Church and Low, (though I ought to state that there were, at first, but very few of the High Church clergy among its members,) who held their meetings at the small county town of Lambton, about ten miles off. Their original plan was, to begin their meeting with reading a portion of Scripture, after prayers, and to discuss that first, and afterwards, if they had time, to consider some question immediately affecting the Church. After a while they removed their meetings, for the greater convenience of the members, to Steepleton, as being more central. But here, at first, they were obliged to hold their meetings in the

inn where we have dined. Some of the members, however, feeling that an inn was not a proper place for a meeting for religious discussions, and wishing to be more church-like in their mode of proceeding, it was suggested that they should apply to the principal clergyman of the town, who was of the old High Church school, for the use of his vestry; and in order to secure their obtainment of it, they agreed to make their society more comprehensive—to make their rules, in fact, so wide, that all parties among the clergy might be included. This proposal was acceded to. From that time the meetings began to be held in the vestry, and the dinner (they had no dinner, I believe, before) at the inn. Most of the clergy in the neighbourhood then joined it: and so it has gone on ever since. This was about seven years ago.”

“Did any alterations take place then,” asked Faithful, “in the subjects they discussed?”

“Yes,” replied Mr. Middleman, “at the suggestion of Mr. (now Archdeacon) Romeworthy, it was agreed that we should take the Prayer-book instead of the Bible as the subject of our study, in order that we might see, as he put it, what light the Liturgy threw upon the Scriptures.”

“That seems to me like taking a candle to see the sun,” said Faithful.

“Don’t be hasty in your judgment,” replied Mr. Middleman; “they had a good object in view, no doubt—at least we should always give moderate men credit for good intentions, even if they do mistake the proper course.”

Faithful: “I suppose, then, as they were upon the Marriage Service to-day, they have been upon the Prayer-book ever since, and have only just arrived at that point?”

"Just so; they have been giving the rubrics their exclusive attention for the last seven years."

"Why, they will study the rubrics till they grow red," replied Faithful.

"No punning, now," said Mr. Middleman, "these are serious subjects."

"I admit," answered Faithful, "that these are subjects worthy of the attention of the clergy (I have been studying them carefully myself for some time); and, joking apart, I hope that I shall gain some useful information from these discussions. Our next subject is the Visitation of the Sick, I believe; a truly serious subject, and I shall turn my attention to it against the next meeting."

With this conversation, Faithful and Mr. Middleman parted.

When the month came round, Faithful attended, full of his subject, prepared this time to speak as well as to hear.

After some formal business, such as voting in new members, the payment of subscriptions, &c., was settled, the subject was opened, Dr. Dominant in the chair, after the usual prayers of "Prevent us O Lord," &c., the collect for the day, and the Lord's prayer had been read.

The chairman, by way of launching the question, started the query whether, as the first rubric says, "When any person is sick *notice shall be given thereof* to the minister of the parish, who, then coming into the sick person's house, shall say,—Peace, &c.," the minister ought to go and visit the sick person, when he receives no formal notice, but only hears of his sickness indirectly. Several of the members seemed to think he ought; but Mr. Lovease, who, on account of the rich Church preferment which he held, had great weight with the meeting, thought he ought not; and he argued

in this way :—“ A clergyman is a public officer, and as a judge, though he is a judge, cannot act in his legal capacity, or call a prisoner to the bar without a formal citation, so a clergyman, as a clergyman, can recognise no notice which is not formally given him ; and if any damage arises in consequence, the blame rests with those who failed to give the proper notice.”

The chairman ruled that this argument was forcible and just, and directed that they should pass on to the next question of saying,—“ Peace be to this house, &c.” To this nothing was said. Some, indeed, sighed ; but most of the members kept quite silent. After a long pause, Mr. Sheepfleece started forward from his seat, and said :—“ Mr. Chairman, It is rather beside the question certainly, but I want to put a query to my brethren about the Income Tax Act, which is just coming into operation.”

This acted like an electric shock upon the whole meeting. Every one's head was up in an instant—every ear attent, and a half-suppressed laugh ran around the room.

“ That is a very *interesting* question,” responded Dr. Dominant : “ perhaps, Mr. Sheepfleece, you have some *interest* in asking it.”

“ I have,” he replied. “ Having two livings, I am obliged to keep a curate at one of them. Now the Act enacts, that if a curate's whole income exceeds 150*l.* a year, he must pay up on his salary, whatever that may be ; but if his whole income does not exceed 150*l.* then he goes scot free. Now as it is the incumbent who pays the curate his salary, what I wish to know is, whether he, or the curate, should have this advantage. That is the question upon which I should like to have the opinion of my brethren.”

“ That is a capital thought,” exclaimed Dr. Domi-

nant, who was a known good hand at pounds, shillings, and pence, and who, from having obtained a stall in one of our cathedrals, by rendering himself subservient to the government, was obliged to keep a curate himself. "What say you, my reverend brethren?"

Upon this question being proposed to the meeting at large, a most animated discussion followed, and was kept up for two full hours, till the whole time for its sitting had expired. Any person overhearing would have supposed it had been a party met together for jollification. Some joked: others laughed aloud: while a half dozen would be speaking at once, and the chairman, who manifested that he enjoyed it heartily, had much ado to keep any thing like order. He thumped the table with a ruler that he held in his hand, — called out, "Order, gentlemen, order:" "One at a time." In one of the breaks that occurred, Faithful just succeeded in getting in this one observation: "Gentlemen, if the rectors are to obtain an advantage under this new Act in having curates whose income, through their own private means, exceeds 150*l.* per annum, methinks that we shall soon see the columns of the newspapers filled with advertisements for *rich* curates."

"Hear, hear," cried his own rector; "Mr. Faithful, who is a rich curate himself, thinks that rich curates will now be in great request."

It was difficult to make out what conclusion was come to except this: that the incumbents should appropriate the advantage to themselves if they could *keep* it; and that the curates should have it if they could *get* it.

The meeting was concluded by an observation of the chairman's to the effect — that they never had had a more *profitable* discussion; and that, though the "Visitation of the Sick" had for the present

suffered the go-by, yet that the best part of their meeting was yet to come, and that was, the dinner. "It is, in my opinion, the chief advantage of these meetings," said Dr. Dominant, "that they bring us to partake of good cheer together, and thus drown all differences in social fellowship."

Upon one of the vice-presidents, the Rev. Mr. Bucklebury, who had been for many years a college tutor, saying that he should not dine with them that day, Faithful overheard Mr. Jollyside inquiring of two or three others what was come to "*old* Bucklebury," as he called him: "he used to be a jovial good fellow." "Oh," said one of them, in reply, "he has married an evangelical creature of a wife, and she has turned his head."

All who chose to stay to the dinner retired to the inn, where, after having partaken of some good fare, they returned home to carry out in their respective parishes what they had severally learned about the Visitation of the Sick.

CHAP. X.

THE HIGH CHURCH CLERICAL MEETING—

(continued).

“ But these claims ” (of priestly power) “ are harmless when the Church is asleep, or inactive, except so far as they tend to promote the sleep and inactivity.”— DR. ARNOLD.

AT the next meeting, the subject of the Visitation of the Sick was resumed. But no question of particular interest arose till they came to the special confession which was to be made in certain cases, and the absolution that was consequently to be pronounced. Upon this point, both the opinions and the practice of the clergy appeared to differ. Some owned that they never had recourse to this service at all; others lamented that it was not more frequently used; while a few, though not without some hesitation, admitted that they had tried to revive the practice “ in its full power.”

“ In its full power ! ” said Mr. Mildman to Mr. Pumansey, who had given utterance to this expression. “ May I ask what you intend by its *full power*, or what you conceive to be the power which the minister of God is to exercise in this matter ? ”

“ The power, I mean,” replied Mr. Pumansey, “ of plenary absolution upon confession, to be granted by the priest as God’s representative ? ”

“ But surely you do not intend to assert that the minister himself can forgive the sins of the sick person by any power invested in him ? ”

“ Certainly I do, if the sick person has made confession to him, and humbly and heartily desires his

absolution. This is quite plain from the form of words which he is directed to use : — ‘ Our Lord Jesus Christ, who *hath left power to his church to absolve.* ’ ”

“ But, my good Sir,” answered Mr. Mildman, “ you overlook the *conditions* or *limitations* which follow — ‘ all sinners who *truly repent and believe in him ;* ’ and also the import of the word, ‘ absolve,’ which, according to Johnson, means, ‘ to *pronounce forgiven,* ’ and not *to forgive.* The forgiveness is ascribed to Christ himself, and is implored as a blessing to be granted by him, in the expression ‘ *of his great mercy forgive thee,* ’ (that is, *may* he forgive thee) ‘ *thine offences.* ’ ”

“ True ; but then it is added, ‘ and by *his authority committed to me, I absolve* thee from all thy sins. ’ ”

Here a dispute arose as to *what authority* was committed to the minister. Mr. Mildman, who united great firmness with great meekness, maintained that as “ to absolve,” meant “ *to pronounce forgiven,* ” the authority here intended could be only that ordinary authority which the minister of the church exercises every time he pronounces the general absolution — the authority, that is, to declare that God would forgive all sinners, however great their sins, in whom such and such dispositions of mind were exercised.

“ What, then, would be the difference,” asked Mr. Subtleworth, “ between these words being pronounced by a clergyman or by a layman. Would it not be equally true, upon your principle, in both cases, that God forgave sinners, if they exercised the dispositions in question ? ”

“ The difference, I conceive, would be just this,” replied Mr. Mildman ; “ that the one has authority to perform such and such acts, and the other has

not; and a sinner, anxious to be assured that his sins were forgiven, could not feel the same satisfaction of mind by being assured of this by one who had no authority, as when assured of it by one who had authority. Any person might pronounce a man acquitted, who had been proved not guilty, or for whom a ransom had been paid; but only the judge, who has authority, can set the prisoner free; and I suppose that no prisoner would *feel* free till he had heard his acquittal pronounced by his judge."

Mr. Subtleworth made no reply; but Mr. Stevenson, who was a man of remarkable candour, said, "Mr. Mildman's view seems to me quite correct." Mr. Pumansey, however, was not to be satisfied with this reasoning, which went to deprive the priest of all *inherent power*, and the absolution, as he thought, of all *inherent efficacy*; so, having whispered to Mr. Roodstock, Mr. Roodstock came to the rescue.

"Mr. Mildman's illustration," said he, "is just, as applied to human concerns; but things sacred are not to be tried, I conceive, by our carnal reasonings. There is a *transcendental sense*, to which we must raise our minds, if we would receive worthy impressions of the dignity of the priestly office. As my friend Archdeacon Romeworthy, whose authority, I am sure, you will all respect, has sublimely set it forth in his late charge — 'The priest is both the voice of the Church to God, and the voice of God to the Church; so that through him prayer goes up, and pardon comes down:' — for as he, soaring above all the low grovelling conceptions of ultra Protestants, sublimely observes, 'The Church is not a mere congeries of unconnected essences brought by accidental juxtaposition within a common precinct, but is a living body and connatural

whole, of which the minister of God is the public voice."

Mr. Paxmore suggested that it would be better to keep to the plain testimony of Scripture upon these matters, than to have recourse to the opinions of men; for "if we attempt," said he, "to follow out the transcendental senses which persons of a lively fancy may imagine, I fear we shall get much above the regions of common sense, and shall never come to any common agreement."

"I don't believe a word about it," roared out the Rev. Roger Dulhead.

"About what?" softly inquired Mr. Mildman: "about what these gentlemen were talking about?"

Faithful saw that they had got much above Mr. Dulhead's sense, and that he really did not know what they were talking about; so, having some inclination to the idea that there might be some virtue in the acts of a regularly constituted minister, distinct from what would attend the same acts performed by one who was not a duly appointed minister, and wishing to keep the question going, he said, "I should like to know where is the *efficacy* of the absolution, if no more virtue attends it when pronounced by a clergyman than when pronounced by a layman. Surely there must be some effect attending it, when pronounced by a duly authorised minister, superior to what would, or rather would *not* attend it, when pronounced by one who had no authority." "Hear, gentlemen," said the chairman; "Mr. Faithful has an important query for you" (looking at him at the same time with a smile of approbation): "What is the *efficacy* that attends the absolution when pronounced by God's authorised minister?"

Mr. Mildman expressed it as his opinion that there was no efficacy attending it, beyond its *moral*

effect upon a reasonable agent, from its being pronounced by a person who was known to have authority to administer it upon what appeared to him satisfactory grounds.

From what he had heard of Mr. Melancthon Mildman's great learning, and from what he had observed, as well as heard, of his excellent Christian character, Faithful was disposed to defer to his judgment. But Mr. Doughty, a weak and absurd young clergyman, who was always affecting singularities, and whose head was full of unconcocted new notions, contended that there was a mysterious grace, of which God's priest was the depository; and that when he pronounced the words of absolution over any one, virtue went forth from him to the person, as it did to the woman in the gospel when she touched the hem of Christ's garment.

"Why this is to make the minister the Saviour," remarked a plain-spoken gentleman.

"No; not the Saviour," answered Mr. Subtleworth; "but only the Saviour's earthly representative and agent."

"But would any one think of resorting to the use of this form of absolution at all in the present day?" inquired one of the members; "for it appears from the 67th canon, that the use of it is not obligatory upon those who are themselves preachers; and in the present day all who are ordained are preachers."

"We had better put the question to the meeting," said the chairman. "Has any one here ever made use of this form of absolution?"

"I have done so," replied Mr. Jollyside, "in two cases where parties have desired it, and would do it again, if I were requested."

"What sort of characters were those, what state

of mind did they manifest," asked Mr. Mildman, "upon whom you pronounced this absolution?"

"Oh, one of them was a respectable tradesman, a very good sort of a man, who wished me to absolve him from his sins by this very form; so, being requested to do it, I felt I ought not to refuse. He assured me that he was sorry for his sins, and that it would give his mind comfort, if I would repeat the absolution over him as his minister."

"A very good thing," observed Dr. Dominant: "and I think it is to be regretted that this service is not more frequently used. It would give us great power over our people."

"I cannot but think the language rather too strong for ordinary occasions," remarked the Hon. Mr. Halfway. "If we compare the three forms of absolution provided by our church, we find that the one to be used in the general congregation is simply *declarative*; in the communion service it is only *supplicatory*; and in the extreme case alone of a dying person whose conscience is troubled with some weighty matter, is it at all *authoritative* in its tone. It appears from the 67th canon, which has been already referred to, that no one who is a preacher (and we all are preachers) is obliged to use this form, but may use any that he thinks 'most convenient.' Would not a *middle* course be best? and when we wish to give comfort to the troubled in mind, might we not adopt the form appointed for those who come to the holy communion, which is altogether unexceptionable?"

"There is one strong reason for adopting that course," remarked Mr. Mildman; "and that is, that the sick person, if truly penitent, will probably receive the communion, when this very form of absolution, as a matter of course, would be used. It is quite plain, too, from the preceding notice, that it

is only in *very extreme cases* of depression of mind, such as can seldom occur, that the form in the Visitation for the Sick is to be resorted to."

"It is a fact worth knowing perhaps," added Faithful, "that this strong form of absolution was provided in the service for the sick to meet cases which frequently occurred at the time our people were just emerging out of Popery—cases in which persons, having had their consciences quieted by the absolution of their former Romish priests, felt themselves exceedingly disturbed about their sins till they received some strong assurance from God's ministers of their forgiveness. That there were such cases frequently at the time of the Reformation appears from the public documents of those days. Having been deprived of the absolution of their priests, in which they had so much rested, many were driven almost to despair of salvation. To obviate such despair, to comfort the hearts of such as were greatly troubled at the hour of death about their sins, while they showed every sign of true penitence and faith, the merciful consideration of our reformers, it would appear, provided this strong and yet well-guarded form of absolution to support the sinking sinner with the full assurance of pardon upon his repentance."

"The fact may be as you state it," said the chairman, "but I should infer from the question you put at an earlier part of the meeting, that it is your opinion some *peculiar efficacy* attends the absolution, when pronounced by a duly authorized minister—at least that appears to me to be the general opinion of the meeting. But let us pass on."

The next point which threatened to give rise to some controversy was the expression in the prayer that follows—"renew in him, most loving Father,

whatever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness." Some wanted to argue from this the doctrine of baptismal regeneration, and that the grace then given was renewed by absolution; but others maintained, that no doctrine could be grounded upon single expressions. "It is plain," remarked Mr. Freeman, "from the rubric for 'the Communion of the Sick,' that our Church holds that grace may be received without the sacraments; for she directs the minister to instruct the sick person, (when from any cause the communion cannot be administered to him,) that 'if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he *doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.*' It is evident, then," added Mr. Freeman, "that, as our Catechism says, the sacraments are only *generally* necessary to salvation; and if they are only *generally* necessary, and not *absolutely*, then grace may be had without them."

During these observations some of the members began to look rather fidgetty; and Mr. Mildman, who was always for avoiding all points that might lead to controversy, turned the subject by remarking, that the next expression, "preserve and continue this sick member in the *unity* of the Church," might perhaps throw some light upon the cases to which the foregoing absolution was to be applied, viz. to those who were cut off from communion by ecclesiastical censure; but the chairman cut the matter short by observing, that the time of the

meeting had now nearly expired, and that the dinner would be waiting for them, about which they should have no dispute. Accordingly the meeting broke up, and retired.

At the dinner that day Dr. Dominant singled Faithful out for marked attention. He was the first person he asked to take wine with him, and he made himself most affable and courteous. The fact is, that Faithful, as his usual practice was towards his superiors, had taken off his hat to the Doctor when he had passed him on his high grey horse; and this mark of respect had given the Doctor evident satisfaction. It was reported, indeed, about this time, that the Doctor had, or intended to mention Faithful's name to the Bishop for a Living.

But we must proceed with our narrative.

CHAP. XI.

THE HIGH CHURCH DINNER PARTY

"Oh the dear pleasures of the velvet plain,
 The painted tablets dealt and dealt again;
 Cards with what rapture and the polish'd die,
 The yawning chasm of indolence supply.
 Then to the dance, and make the sober moon
 Witness of joys that shun the sight of noon :
 Blame, cynic, if you can, quadrille or ball,
 The snug close party, or the splendid hall ;
 'Tis innocent, and harmless, and refin'd,
 The balm of care, elysium of the mind.
 Innocent ! oh ! if venerable Time
 Slain at the foot of pleasure be no crime,
 Then with his silver beard and magic wand,
 Let Comus rise, archbishop of the land :
 Let him your rubric, and your feasts prescribe,"
 Grand metropolitan of all the tribe."

COWPER's Progress of Error.

THE good repute into which Faithful was growing with the High church clergy led to his being invited one day, just after Christmas, to dine at the Rev. Mr. Jollyside's, one of the clergy of Steepleton, the county town. Mr. Jollyside was one of those good-natured, kind-hearted, cheerful, accommodating men, with whom it was difficult for any one to be offended, and whom all parties were disposed to speak well of. His predilections undoubtedly were towards old-fashioned High churchism ; but as in these days Low churchmanship had become so much more popular and general, and Low-churchmen of

so much less rigid and unworldly a character than formerly, he was very willing to be on friendly terms with them. There was much openness of disposition and candour about him; and he manifested a very great desire to be thought orthodox by Low churchmen when in their company, and equally so by High churchmen when in theirs. He went so far once as to allow Faithful to preach for him. Being a north-countryman, he knew how to play his cards well. To keep the Low church people to his church, where he depended upon the letting of the pews for his income, he would engage a sort of Low church curate, while he himself, not to offend either party, would alternately preach High-church doctrine and Low. Inconsistent as this may seem to some, there was an evident sincerity about the man: he wished to do what was best. There was no designing *jesuitry* (this he abominated) in his proceedings. The real truth was, that he did not understand much about religious doctrines, nor did he think them of much consequence, while men lived, what he called, "good sort of lives." He was honest, however mistaken in the principle of action which he adopted. The whole error of his life seems to have arisen from his having mis-read St. Paul's principle, "I become all things unto all men that I may *save* some," into, "I become all things to all men that I may *offend* none."

As Mr. Jollyside had several times been invited by Faithful to his table (he was not one who would stand upon ceremony when invited to a dinner), so, in common politeness, after awhile he returned the compliment. Faithful accepted the invitation. When he arrived at the door, he found an old lady above seventy years of age being wheeled into the house, as she was too infirm to walk. This person turned out to be Mrs. Fagfiddle, the wife of the

old vicar of the mother-church. They were a couple of thoroughly the old school. Her husband had been the vicar there for nearly half a century; and had succeeded as effectually in sending the people of the town into a sound sleep, as any "mumble matins" of the Romish church previously to the Reformation could possibly have done. The old vicar's favourite pastime was playing at whist. At this, it was said, he spent, on the average, four evenings in every week. Under such an example it is not to be wondered at that the town became distinguished for public dinners and evening parties, balls, routs, concerts, political meetings, show-meetings, and pleasure meetings of various sorts; in short, all kinds of meetings, *except religious meetings*. There was nothing the vicar so much disliked as over-strictness. Sobriety, indeed, he approved in the Church: nothing so much offended him there as anything like excitement. He used to tell, with great glee, how he once got rid of an Evangelical curate who preached with such earnestness, and drew so many people to church, that it greatly disturbed Mrs. Fagfiddle's equanimity. "I went," he would say, "to the Bishop, and told him my dilemma—how that I had got by mistake one of the so-called Evangelicals, a sort of methodist, for my curate; and would be greatly obliged to his lordship to remove him. 'But how,' said the Bishop, 'can I withdraw his licence unless you can allege something immoral or irregular in his conduct? If we attempt to lay hold of him by his doctrines, he will escape from us through the Articles and Homilies.' 'Well, my lord, I must look to you to deliver me in some way from this man. It is impossible that I can continue him as my curate: he screams so that he almost sends my wife into hysterics.' 'Well, well,' said the Bishop,

‘I think I can tell you how to get rid of him without giving offence, or causing any stir among the people. Do you take Mrs. Fagfiddle with you to the sea-side, for the benefit of your and her health, and leave him to do all the work of the parish; then I have no doubt he will find himself overdone, and will resign of his own accord.’ I did so, and it had the desired effect. My curate wrote to me to say that his health was failing through overwork—that the place was too hard for him—and he must resign. Thus I got freed from my ranting Evangelical curate. Was not that a clever stroke?”

But to return to our narrative.

The old lady, his wife, though now over seventy, was decked out as gaily as any girl of seventeen could possibly have been; and, no doubt, had quite as much vanity. She was indeed a striking piece of *modernised antiquity*. The rest of the party, besides Mr. Jollyside and his wife, consisted of the curate of the mother-church, the Rev. Mr. Roodstock—a young man who united all the rubrical rigidity of the new school of Oxford divines, with all the world-loving propensities of the old orthodox clergy. To these were added the Rev. Roger Dulhead, the rector of a neighbouring parish; Dr. Macgavin, a physician; and a few others of the lay gentry. After the usual preliminaries the dinner was announced, and the company proceeded to the discussion of the common Christmas fare of roast beef and plum-pudding. Mr. Jollyside, who was a Johnian and a wrangler, was for *bisecting* this joint, cutting a *segment* off that, and dividing every thing out by mathematical admeasurement,—which pedantic style of speaking of course served to amuse the company till their plates were filled, and the first gust of appetite was satisfied. The conversation

turned next upon what was going on in the town at that season—the party here, and the party there. It came out in the course of the conversation, that there was to be a ball in the Town Hall that very night; whereupon Mrs. Fagfiddle, who sat directly opposite to Faithful at the table, looked across at him through her spectacles, and asked, “Will you go with me to the ball for an hour or two after dinner?” She seemed greatly to regret that she should lose the whole of it, so she proposed to go, and enjoy that by way of dessert, and then to return. To this proposal Faithful replied that he had not forgotten his baptismal vow—“to renounce the pomps and vanities of this wicked world:”—“besides,” he added, “I am forbidden as a clergyman, by the Canons, to go to such places.” “Lauk!” she exclaimed; “You are one of the saints, I suppose; or have been marrying a saint of a wife.” At this rude remark, Mr. and Mrs. Jollyside looked greatly disconcerted, and tried to turn the conversation, saying at the same time in an under tone, “She is so old, poor creature: she forgets what she is talking.” Mrs. Fagfiddle, indeed, smacked strongly of vulgarity, notwithstanding all her finery. She was, in fact, as striking a specimen of fine-dressed vulgarity as ever entered into genteel company. But the old lady (if *lady* we must call her) was not to be diverted from her fondly-loved and long-followed amusements, so she turned to the Rev. Mr. Roodstock, and asked if he would go with her. His reply was, that he had been at a ball last night, and did not wish to leave his present company to go to another. Mr. Roodstock, it may be remarked, was a strict observer of fasts and festivals: he would not even take snuff on a Friday; but he would do so, and go to balls, too, on other days.

The town of Steepleton next came in for its praise. "I don't believe," said Mr. Jollyside, "that there is a town in all England where there is a better set of people than in Steepleton : or where more good church feeling prevails." "Are there not," enquired Faithful, "a great many dissenters in the place?" "It is true," he replied, "there is a pretty large number of dissenters ; but not more, I believe, than in most other towns of the same size. But they are nothing to us. I mean that the Church people are the most kind-hearted liberal set anywhere to be found."

"I quite agree with you," added the close-fisted Scotch doctor: "I never was among a more *liberal* people." "There is so much respect for the Church," continued Mr. Jollyside, "among them. If we want money for any church purpose, we have only to ask for it, and we get it. I believe no town has subscribed more for religious purposes than our own."

Faithful knew full well, by having referred to the reports of our great Church Societies, that no town subscribed less in proportion to its population and its wealth : but he refrained from questioning Mr. Jollyside's statement lest he should provoke dispute or give offence, and contented himself with only asking, "How do you raise it? Do you hold public meetings for religious purposes?" "No," replied Mr. Jollyside, "we set our faces against all such meetings. They lead, we think, to excitement, and do a great deal of harm." "I wish you would let me have a few Bibles, Mr. Roodstock," said a young man of the company, "out of your society to lend to some poor people in my part of the town. I will willingly pay a part towards them." "You cannot have them out of our society," Mr. Roodstock replied, "because it would be contrary to the rules. But I should have no objection to subscribe something with you towards buying a few Bibles to

lend them, if you will promise me not to get *dissenting* Bibles."

"*Dissenting Bibles !*" the young man exclaimed ; "pray what sort of Bibles are they ? Explain what you mean."

"I mean," said Mr. Roodstock, "those Bibles, as they are called, which leave out the *Apocrypha*."

There happened to be a Bible of the "Christian Knowledge Society's" publication lying on the table just behind, which the young man took up, and seeing that the *Apocrypha* was not in it, he said, with great simplicity, "so this is what you call a *Dissenting* Bible, is it ?" which produced a laugh at Mr. Roodstock's expense.

The conversation turned next, when the ladies had withdrawn, upon politics. Mr. Jollyside was a high tory ; and Dr. Macgavin, who knew how to prescribe medicines suited to the constitutions of his different patients, compounded a speech made up of abuse of whigs and dissenters, and strong praises of "the Duke" and Sir Robert Peel. The mention of the great duke was quite electrical in its effect. Every one joined in extolling his qualities, both as a soldier and a statesman. Had he been one of the heroes of antiquity, and his admirers heathens, he could hardly have received more intense adoration.

The time came for them to retire into the drawing-room to the ladies ; and now, thought Faithful, we shall surely have some rational conversation, or at least some music. In came "John," and began to set out some folding-leaved tables, around which the company proceeded to place themselves. The cards were put on, and now Mrs. Fagfiddle seemed in her glory. Her spirits rose as if she had had new life put into her. All were asked, except Faithful, to play at whist. Mr. Jollyside declined at first to sit down to the card-table, as he wanted, he said, to have some conversation with Mr. Faith-

ful. They seemed to have concluded that they must not ask Faithful to play at whist, after the rebuff which he had given Mrs. Fagfiddle about the ball ; so Mr. Jollyside, not liking to leave him without amusement, denied himself his favourite pleasure for a time to entertain him. After a while, however, another of the company took Mr. Jollyside's place, and then he took his turn at the cards. In this way the whole evening was spent, till it was time for sober people to go to bed, and as Faithful perceived that his presence was rather a restraint upon their proceedings, he made his conge and departed. It is needless to add, that Faithful was never asked a second time to dine at Mr. Jollyside's. Thus ended the High Church dinner-party which Faithful attended.

He returned to his own quiet home reflecting, that if these were the genuine fruits of High Churchism, he must avoid planting such a wild vine in his own garden. But he was willing to believe that there were many (for he knew some) who, though passing under the name of High Churchmen, were nevertheless holy, self-denying Christians ; not very clear, perhaps, in points of doctrine, but yet consistent in their general practice. And he still indulged the fondly-cherished hope of finding a class who, while they held all the sound doctrine of the Low Church clergy, in matters of faith, should combine a strict adherence to all the rules of the Church in matters of discipline, and exhibit in their own conduct an example of truth united with charity—of liberty, without licentiousness—of zeal, without any of the spirit of party—of strictness, without any tendency to persecution.

The following chapters will show how far he found this hope realised.

CHAP. XII.

THE HIGH CHURCH CLERICAL MEETINGS RESUMED.

"Willing to wound, and yet afraid to strike."

AT the clerical meetings that followed after this, the discussion of the Rubrics was continued, till at length they came to the "Commination." It would take up too much of our space to notice all the weighty questions which were put into the scales of our collected judgments, and decided on the side of Tractarian tendencies.

In the "Order for the Burial of the Dead," the question was naturally raised, whether those who have been baptized by the hands of dissenters were to be classed in the category of those who "die unbaptized." Most seemed to incline to the positive side of the question. The chairman pronounced the "Ayes" have it, and the discussion was continued.

When they came to the prayer, in which we pray that "we with all those who are departed in the true faith and fear of thy holy name, may have our perfect consummation and bliss in thy eternal and everlasting glory," Mr. Roodstock maintained, with all the quiet obstinacy of the party to which he belonged, that this was a prayer for the dead as well as the living. Mr. Melancthon Mildman gently reminded him, that the language of the prayer was, "we *with* all those," and not "we *and* all those," as it would have been had the dead been included in the prayer. Still Mr. Roodstock persisted in it,

that this was a direct sanction of the "Catholic" practice of praying for the dead.

"But the dead," said Mr. Mildman, softly, "are supposed by the prayer *to be in a state of bliss*, and we only pray that God "would shortly accomplish the number of his elect, and hasten his kingdom, that *we with* them may be in perfect felicity."

"Yes," replied Mr. Roodstock, quick at quibbling, "we are joined with them in the prayer, so it is *we and* they."

"No," repeated Mr. Mildman, "it is *we with* them."

To cut short this question, Faithful reminded Mr. Roodstock of the addition that was made in the Rubric before the prayer for the Church Militant, at the last revision of the Prayer Book under Edward the VIth, when, what at first stood, "Let us pray for the whole state of Christ's Church," was made clearer and more definite by being enlarged into "Let us pray for the whole state of Christ's Church Militant *here on earth*;" thus expressly limiting the prayer to *the living*. But notwithstanding this plain, unequivocal, decisive proof, Mr. Roodstock had the impudence to maintain that, even in this prayer, the dead were prayed for, because the same words, "*we with* them," were used.

It must be recorded here, in order to account for the change which was coming over the spirit of Faithful's dream, that he had begun in these meetings to assume a more decidedly Protestant tone in the part which he took in the discussions, because he began clearly to perceive to what things were tending. Whenever he saw any attempt made to touch the integrity of the Church's formularies, or to explain them away by jesuitical subtlety, he steadfastly defended them, sometimes, as was the

necessary consequence, to the disturbance of the perfect harmony of the meeting.

When the Communion Service came under discussion, Dr. Dominant, and several other of the members were free to express their opinion, that it was most desirable that the power of excommunicating what they called "all refractory and contumacious members from the Church," should be restored. They lamented it as a very serious evil that Rubrics might be broken with impunity; that clergymen might associate with dissenters, and appear on the same platform without fear of being deposed; or hold prayer meetings and lectures in unconsecrated places without punishment.

At this meeting it was suggested by the Rev. Mr. Loquax—a forward young man, a sort of semi-Tractarian, half evangelical and half high church in his views, but with no very definite notions of either, only as he had got a living because his father was born before him, he always leaned to the side of prerogative—that it might be advisable to revise their own rules, and to make them more stringent, in order to keep the society free from unruly members.

"Suppose," said Mr. Loquax, "that we had such a clergyman as the Rev. Mr. Le Grice in our society, should we not wish to have some rule by which we might exclude such a fellow from our ranks?"

"Your suggestion is a very good one," replied Dr. Dominant; "some rule of the kind is becoming a matter of urgent necessity, since we know not how soon we may have such a person as you have referred to in our meetings—if, indeed, we have not already some of the same spirit."

"I propose, then," added Mr. Loquax, thus encouraged by the fostering tone of the rural dean, "that we pass a rule, that for the future 'no clergy-

man not licensed by the Bishop shall be eligible as a member of this society; and any member of this society being suspended, or his licence being revoked by his diocesan, he shall, *ipso facto*, cease to be a member."

Here the reverend gentleman was reminded by Mr. Fairlight that such a motion could not be proposed, according to their rules, without a month's notice; and further, that, according to their rules, none of their laws could be altered but at the July and January meetings, the latter of which had just passed, so that this motion must necessarily stand over for six months. Here then was a difficulty — how was it to be got over? The chairman thought it too important a motion to stand over for six months; and yet *he* could not propose that they should violate their own rules. Several expressed themselves favourable to it. — "As its necessity is admitted," said Mr. Loquax, "let us pass it without any delay."

"But this meeting is *incompetent*," remarked Mr. Mildman, "to pass any such rule; — it has no power to alter any of its laws."

"True," added Mr. Roodstock, "we are incompetent — but can we not *vote ourselves competent*?"

"Capital thought!" exclaimed Dr. Dominant — "why should we not vote ourselves competent to alter the rules, and then we shall have the power? Let us put it to the vote. — 'Carried.' Well, now having voted ourselves competent we can pass the rule. I will put it to the vote. — A decided majority in its favour. Enter it, secretary, in the book — that, 'for the future, no clergyman not licensed by the Bishop shall be eligible as a member of this society; and that any member of this society, being suspended, or his licence being revoked by his diocesan, he shall, *ipso facto*, cease to be a member.'"

Thus did these High Churchmen and Tractarians combine, at this meeting, for a party purpose, to *vote themselves competent to violate their own laws*; in other words, to vote authority to themselves without the power to do so. Now, what should we think of a man, or of a set of men, who should vote themselves competent to make laws, to act as magistrates, and to pass sentence on their brethren, without the sanction of any law? We might suppose that this proposition would have met with a determined resistance; but as it touched none of the existing members of the society, (yet its *design* was to exclude a particular individual, only they dared not yet go so far,) as it was *prospective*, and not *retrospective*, it was allowed to pass without much opposition.

At the next meeting the Communion Service was proceeded with, and concluded rather more hastily than was agreeable to Mr. Pumansey; for he thought that the Psalm of confession and humiliation, "Miserere mei," was so suitable to the Church's present state of bondage, when, as he expressed it, she was "working in chains," that we ought to go over this psalm again and again — to consider how applicable it was to our present condition.

But the Rev. Mr. Bucklebury, a Low Churchman, who was in the chair that day, did not enter into this view of the case.

This service, then, being concluded, the question was raised, "What shall we discuss next?" Several of the oldest members of the society, and all of the Low Churchmen that belonged to it, had for some time been wishing to return to the original practice of making the Scriptures their principal subject of consideration. "We have had enough," they said, "of Rubrics; and now, that attention to Ru-

bricks is causing so much strife in the country, we are of opinion that it would be better to return to the word of God."

It so happened that not many of the High Church members were present on this occasion, but those who were strongly opposed the introduction of the Scriptures. The Rev. Dr. Dominant, *doctor of divinity!* who came in this day too late to take the chair, expressed his fear that the introduction of the Scriptures would disturb the harmony of the meeting. Mr. Jollyside, Mr. Dulhead, and some others, were afraid it would have the effect of spoiling the dinner. After much altercation and tergiversation the question was at length put from the chair—whether they should take some part of the Scriptures for their next subject of inquiry. The question was carried by a majority of only *one*, which circumstance the secretary, the Rev. Mr. Roodstock, who was an Anglo-Catholic, took special care to note in the minutes. The part of Scripture agreed to be taken into consideration was the Epistle to the Galatians. By a singular coincidence of circumstances it happened at this meeting that one of the clergy, the Rev. Mr. Fairlight, who was a pious, candid High Churchman, but no Tractarian, suggested that they should add to the number of their books the able and learned charge of one of our Bishops against Tractarianism, just published. "I have read it," he said, "and have learned much from it. It is no ordinary Bishop's charge, but a volume in itself. For the sake of the notes alone, which contain much critical matter, it is worthy of a place in our library, and I should very much like to see it there."

"Why then," said the chairman, "do you not propose it?"

"I would," he replied, "if any one would second the proposition."

"I will second it," answered Faithful.

"Then I propose," he added, "that the charge of the Bishop of ——— be procured for the use of this society."

This charge was well known as containing a powerful exposure of the jesuitry and falsehood of the Tractarian principles. Its proposal, therefore, alarmed those of that party who were present, and they endeavoured by every means to prevent its introduction. Mr. Macmullen, who was Dr. Dominant's curate, his ready agent whenever he was absent, (he had now left the room,) objected that it was not a suitable book for their society, being of too controversial a nature. Mr. Roodstock contended that it was too late in the meeting for any book to be proposed, as the voting in of books usually took place at the commencement, and not at the end of the meeting. Shift after shift, device after device, was had recourse to in order to prevent this proposal being put to the vote; but as they were all ruled by the chairman to be futile, the question was at length put and carried, as that of the introduction of the Scriptures had been, by a majority of *one*.

Now the war of principles was to begin in earnest—the Low Church and the Anti-Tractarian clergy had planted their cannon; and the High had to collect their forces for the battle.

At the next meeting there was a pretty strong muster of the High Church and Tractarian clergy, with Dr. Dominant, (Dr. Bangorius Diotrophes Dominant, to give his designation in full,) at their head. Faithful suspected that a storm was about to break, from observing the elements of the meeting, and the dark clouds that flitted ever and anon across the faces of some of the assembly. He noticed, in particular, that one gentleman was there,

the Rev. Reynard Placehunter, who never attended, *except when some mischief was to be perpetrated*. Of this gentleman, as he will be rather a prominent actor in some of the scenes which are to follow, it may be well that we should give some account.

The Rev. Reynard Placehunter, then, was a man who, by busying himself about schools, putting himself forward on all occasions to support whatever was in favour with those in authority, going just so far as the state of public feeling would support, but never far enough to endanger his own interests, attending all High Church meetings, and having the words "Church principles" always on his lips, had succeeded in getting into the good graces of the Bishop, and securing to himself one of the most important livings in the diocese. He was one of those who follow close up, so as to come in for the spoils, but never lead the way in the conquests of truth. He was a man who possessed a wonderful deal of that worldly wisdom which some call "prudence," and could be either so reserved as that those who would oppose should not know his principles, or so explicit, as occasion might call, that those who could promote his interests might calculate with certainty upon his agency. He centred in himself at once all the qualities both of the fox and the spaniel. It was truly astonishing to observe with what adroitness he could manage to deceive people as to his principles, and insinuate himself into their confidence. There were those, indeed, even among the High Church clergy, who could see through him, and who did not hesitate to denounce him in private as a *consummate Jesuit*: but they would never say it openly, because, by so doing, they knew they might injure their own prospects. The amiable old Bishop thought him one of the wisest

and most efficient clergy in his diocese, and the rural dean did not fail to assure him that he was correct in his judgment. He was, in fact, just the man for *his* purpose.

With Dr. Dominant in the chair, the business of the meeting proceeded. The usual formalities were passed through of saying "Prevent us," &c., when the chairman put the question, "What is the subject for discussion?" "The Epistle to the Galatians," some one replied. "But oh," said Dr. Dominant, "turning round to his curate, the Rev. Mr. Macmullan, "I believe you have some motion to make—will you please to state it to the meeting?"

"The motion which I have to make," replied Mr. Macmullan, "has respect to the library, and, as I have the honour to be your librarian, it is thought that this motion will come most properly from me. It is of great importance, as gentlemen must be aware, that, as our funds will not allow of our purchasing a large number of books, all that we do purchase should be standard works—acknowledged orthodox authorities—such as we may with safety refer to to guide our judgments upon all Church questions. All books of a light and ephemeral kind, I am sure the meeting will agree with me, ought to be excluded. The motion, therefore, which I beg leave to make, is, '*that for the future no bishops' charges shall be placed upon the list of the books of our society.*'"

Instantly that this motion was proposed, up started the Rev. Reynard Placehunter from behind two or three other gentlemen, just at the chairman's elbow, where he sat peeping over their shoulders, (it was one of the characteristics of this gentleman that he never looked at you but between two other men's shoulders, just like a fox peeping

out of his burrow between two trees,) and added, "I second that proposition."

Faithful immediately arose and said, "Gentlemen, this strikes me as a most extraordinary motion—that, from a society, composed as this is entirely of clergymen, it should be proposed that all bishops' charges should be excluded! I can have no doubt that this motion has arisen out of the circumstance of one particular charge having been voted into the number of your books—a charge which some are afraid to face—a charge which pours a regular broadside into the vessel which the Tractarian party have fitted out to carry all the people of England to Rome." Dreadful was the confusion that followed this truthful declaration. "Order, order," cried some: up jumped two or three others, and began addressing the chairman at once. Dr. Newfaith was very indignant. "I protest," he said, "against any member being allowed to make such offensive personal reflections."

Dr. Dominant now arose from his seat with an air of great authority, which he could assume whenever he knew that he should be strongly supported (though a man possessed of less real moral courage could hardly be found), and spoke nearly as follows: "It becomes my duty, gentlemen, as you have been pleased to place me in this chair, and a more painful duty I never had to perform, to call upon Mr. Faithful to apologise for the reflections which he has made. It is not usual for it to be necessary to call clergymen to order—it never fell to my lot before in any society of gentlemen; but I regret to say that this is not the first time (referring to what had taken place elsewhere about this very charge, which was equally out of order on his part) that I have had occasion to call upon the same individual to retract his expressions. Unless,

gentlemen, you will support me as your chairman in enforcing this, I must retire from the chair in which you have done me the honour to place me."

"Any such course," replied Faithful, immediately, "is very unnecessary. If I have, in my warmth of feeling, expressed any thing unintentionally (for I can assure you it was quite unintentional on my part) personally offensive to any gentleman present, I am ready at once to retract it, and to express my regret at having done so. I should be sorry in any way, without occasion, to disturb the harmony of this meeting: though you must allow me to say, that the motion in question might quite as justly be considered a personal offence to me—(I having been the person to second the introduction of the bishop's charge)—as my remarks upon the motion could be to any other person. But, gentlemen, without standing on this point in my own defence, I beg most unhesitatingly to apologise for my hastiness of expression."

Dr. Newfaith, however, was not to be satisfied with this apology. He could not sit there to hear any book spoken of as sending a broadside into the Tractarian vessel. He thought that some more serious notice ought to be taken of such reflections.

Here the Rev. Francis Meek, a clergyman who always inclined to the side of charity and forbearance, interposed; and suggested that, as an apology had been made, and their time was too valuable to be wasted in personal squabbles, they should forthwith proceed to the regular business of the meeting.

"I second that," said Faithful;—"I am not one who will contend about personal rights.—At the wish of the chairman I have retracted what I said, regardless of my own private feelings.—Why should we any longer indulge in altercations?—Let us go to our subject."

"But we must first settle," observed the chairman, "about this motion:—'that for the future no Bishops' charges shall be introduced.' I will at once put it to the vote. Those who are against it hold up their hands.—Now those who are in favour of it hold up theirs.—Carried."

"Now, gentlemen, what is the subject for discussion?"

"The Epistle to the Galatians."

The chairman looked at his watch, and observed, "It is now so near our dinner-time, that it seems hardly worth while to enter upon the subject to-day. Suppose we let it stand over till the next meeting."

This recommendation coming from the chair, was of course acceded to; and the Scripture subject was deferred till the next meeting.

CHAP. XIII.

BAPTISMAL REGENERATION.

"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God."—

ARTICLE XXVII.

No member was more constant than Faithful at the clerical meetings. No weather, indeed, ever kept him from attending any post where duty called; and he generally contrived so to arrange his other duties before hand, that nothing should prevent his attendance at the monthly gathering of the clergy. But it sometimes happened in the winter season, when the weather was bad, and there was no dinner to follow (the members did not dine together in the winter), that scarcely any other of the members would be present. On one of these occasions, Faithful came and found no one in the room but Mr. Roodstock, the secretary, and Mr. Macmullan, the librarian. As these three must talk about something, while waiting for the others, the conversation naturally turned upon the alterations "(restorations)" that were being made in the church. The walls had lately been scraped and scrubbed, till some of the old popish figures, which had been white-washed over at

the Reformation, began to make their re-appearance. The altar-piece, as it was called, had been taken down and removed into the vestry, preparatory for something which was to take its place. This was a painting representing the last supper.

"None of these paintings in churches," observed Faithful, "are in strict accordance with the principles of our Reformed Church. The homilies unhesitatingly condemn the use of all pictures in churches; but if any pictorial representation be allowed to be put up over the communion table, I must say I think this is the most appropriate, because it represents what is actually to be celebrated there."

This he said to draw out Mr. Roodstock, who was the curate of the Mother Church, because he had heard it hinted that a stone altar, or something of that kind, was about to be erected in the place of the plain Communion Table.

"For my part," replied Mr. Roodstock, "I should prefer to see the crucifix restored in every church, for that, as representing the actual crucifixion, is, in my opinion, much the most appropriate image to place over the Holy Altar."

"But allow me to remark, Mr. Roodstock, that you are advocating the restoration of a thing which is decidedly condemned by our Church as idolatrous. In the Homily on the Peril of Idolatry, the use of the crucifix is especially singled out for condemnation, as being *an image*: and, what is more, a *lying image*; for, as the Homilist argues, Christ is both God and man, and no image can represent his two-fold nature; therefore any image of him which man can make is a lie. It virtually denies one of his natures, and that the very one, the possession of which alone constitutes him a proper object of

worship. Such is the argument of the Homilist, and it appears to me just."

"I do not agree with the Homily," replied Mr. Roodstock. "It appears to me that there is no force in the argument."

"Well, waving the question of the justness of the argument, you must be aware that the crucifix was banished *by authority* out of all our churches at the time of the Reformation."

"I am aware that the reformers of Elizabeth's reign, who had lately returned from Geneva, made a great stir about the crucifix, till they got it entirely removed; but I do not look upon them as constituting the Anglican church. They were at the best but very low churchmen; and, like their descendants of the same class, would abolish every thing that is catholic."

Faithful, taking this to be a slap at *him*, replied rather warmly, "I venture to assert, that those whom you designate low churchmen, are the most faithful sons the Church of England possesses; and that none more fully receive her doctrines, or carry out her principles."

"Nay, nay!" exclaimed Mr. Macmullan. "See how they contrive to evade what the Church positively asserts respecting regeneration in baptism."

"I deny," said Faithful, "that the Church anywhere *positively asserts*, or *asserts* at all, that regeneration *actually* takes place in baptism."

"Well, to be sure, it is not for you to bring any charges of jesuitical evasion against those whom you call Tractarians, or Puseyites."

"But to the proof, Sir: I challenge you to produce the passage where the Church, according to the direct, and strictly grammatical force of the English language, *asserts* the doctrine that regene-

ration, in your sense of the word, always takes place in baptism."

"Why, what words can be plainer than these?" replied Mr. Macmullan, repeating them with great emphasis: "*Seeing now that this child is regenerate.*"

"Begging your pardon, that is not an *assertion* — but an *inference* or assumption grounded upon certain premises. It is not put in the form of an assertion, but exactly as you would put a conclusion drawn from some premises going before, assumed to be correct; and as you are a Cambridge man, I need not tell you that if the assumptions fail, the conclusion does not truly follow. Suppose now you had to prove a proposition in geometry, where you were obliged to begin by assuming certain formulæ as correct; you would draw your conclusion by saying, 'Seeing now that so and so is the case, therefore so and so follows:' but if your assumptions were not fulfilled, your inference would not follow as a certain truth."

"Ah, I see," exclaimed Mr. Roodstock, "that Mr. Ward is not the only person who would interpret the formulas of the church in a "*non-natural* sense."

"Excuse me," replied Faithful, "it is *you* who put a *non-natural* sense upon this part of the baptismal service: mine is the strictly natural sense of the passage, according to the *modus loquendi* of speech."

"It may be *natural* — it is not *literal*," Mr. Macmullan affirmed.

"I affirm, and I defy you to disprove it by a reference to any authority on grammar, that mine is the *literal grammatical force* of the expression," said Faithful, confidently.

"I have read of some," replied the dry, sarcastic

Scotchman, "who 'say they see, and seè not.' I think you must be one of that sort."

"Sarcasm is not argument," answered Faithful. "Let us keep to the point. Prove your position, and I will prove mine."

"Why, the Church says, '*Seeing* now that, &c.' This is proof plain enough for me. What I *see*, I don't want to have proved," was the reply.

"But do you *see* it?" asked Faithful.

"*See* what?"

"*See* that the child baptized *is actually regenerate?*"

• This question seemed to stagger him. After a slight pause, he added, "Not in the *literal* sense of the word *see*, of course; but in the literal sense I *see* these words in the book."

"The question is, not what you see with your natural eyes in the book, but what is the *sense* of the Church, or rather of the words which she uses. Let me ask further, Does the *Church see*, in the literal sense of the word, that the child *is* regenerate?"

"Certainly not."

"Well, then, so far you agree with me, that the very first word must be taken in its secondary, or accommodated sense, and not in its strict literal sense; in short, *in its grammatical sense*, according to the connection in which it stands. It is clearly not to be taken alone, but as a part of a certain form of speech. Have you ever really considered what is the grammatical force and meaning of the phrase '*Seeing now that?*' If you refer to Dr. Johnson, you will find that '*seeing that*' is equivalent to the French *pourvu que*, 'provided that,'* and the word '*now*' is obviously *illative*

* The old English word "*Sith*," "it being so that," or "supposing it to be so that," is similar in its force.

here, and not an adverb of time ; so that, according to the rules both of grammar and of common sense, my position is proved — that the language here used is that of an assumption, grounded on certain *premised conditions* ; and what those conditions are is clear enough, both from the promises which are made in the child's name by the godfathers and godmothers, and also from the Catechism. Now, can you prove your position by a reference to the laws of language ? ”

Here they attempted to evade the proof, by saying that the doctrine of baptismal regeneration had always been held by the ancient Catholic Church, and was maintained by our greatest divines.

“ The question is,” continued Faithful, “ not what has been the opinion of this or that individual ; or of this or that age of the Church ; but what is the *real doctrine of our Reformed Church*.”

“ The doctrine of the Church is plain enough,” replied Mr. Roodstock, “ from the Catechism. Respecting baptism she teaches every child that, ‘ being by nature born in sin, and a child of wrath, he was *thereby* made a child of grace.’ ”

“ Ah ! I perceive,” said Faithful, “ that you have learned the Catechism from your friend, Mr. Gresley, and not from the Prayer Book. It is remarkable that twice over in his “ *Bernard Leslie* ” does he profess to quote this answer of the Catechism, in proof of his notion that the Church holds the doctrine of regeneration by baptism, and both times does he *misquote* it, substituting ‘ *thereby* ’ for ‘ *hereby* ’ (pages 68. & 173.). Now my argument upon this is, either Mr. Gresley did not know the difference between ‘ *hereby* ’ and ‘ *thereby*,’ and therefore *unconsciously* made the mistake, because the sense which he would put upon it required it ; or he *knowingly* changed

the word in order to deceive. You may hang him upon which horn of this dilemma you please." *

"But I don't see," replied Mr. Roodstock, "what difference it can make, whether it be 'hereby' or 'thereby.' Will you explain what you mean?"

"Readily; '*hereby*' means '*by this*,' the last thing mentioned, and that, in this case, was the 'inward and spiritual grace,' for *that is the subject of the question to which this answer relates, and not to the outward part or rite*: '*thereby*' means '*by that*,' the former thing mentioned, and that would be, as Mr. Gresley makes it, Baptism. '*Hereby*' refers to the death unto sin, and the new birth unto righteousness, which is the inward and spiritual grace; and it is *hereby* we become really children of grace; but not *thereby*, that is, by baptism, 'which is only the outward and visible sign.'"

"I cannot believe," interposed Mr. Macmullan, "that the composers of our Catechism used the words with any such nice distinction."

"But would you not," rejoined Faithful, "if you wished to distinguish between two things lying on this table,—the one at this end, and the other at that,—and to predicate that something was effected by the nearest of the two, would you not say *hereby* so and so was wrought: but if by the farthest, would you not say *thereby*?"

* Had Mr. Gresley confined his misquotations to the Prayer Book, or only misquoted passages, there might have been some excuse; but in the same work, his "Bernard Leslie," he actually alters the *Scripture*, without any authority for it in the Greek, (or here might have been another, and a just excuse,) to make it support his doctrine. He quotes Col. ii. 12. thus:—"Buried with him in baptism, wherein also ye are risen with him, through faith *in the operation of* God, who hath raised him from the dead;" instead of "faith *of* (that is, which is *of*) the operation of God."

"Certainly, if I wished to distinguish between two things by which an effect was wrought, and to affirm that it was wrought by the one and not by the other, I should use the two words in this way: and if I found them so used in the Prayer Book, I should be ready to admit the distinction."

"But," replied Faithful, "they are so used in the Catechism. You will find further on that the Church, having received the answer, 'The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper,' puts the question; 'what are the benefits whereof we are partakers *thereby*?' She does not say *hereby*, that is, by the Lord's Supper, which *hereby*, had it been used, would have referred to (for we may partake of the Lord's Supper without the spiritual benefits): but she says '*thereby*,' that is, by the body and blood of Christ, which is the former of the two things mentioned, and *the* thing by which, as the answer shows, our souls are strengthened and refreshed. I hope now I have made the matter plain." *

* The use of "*thereby*," to point out the former of two things, occurs also in Henry VIII.'s Article on Baptism—an article which *directly asserts* regeneration by baptism and *by baptism alone*; and the fact that this article was afterwards altered to our present one, furnishes one of the strongest proofs that our Reformers, as they got more out of the mist of Popery, discarded this doctrine of actual regeneration by baptism. The part of the article referred to is the following:—

"As touching the Holy Sacrament of Baptism, we will that all bishops and preachers shall instruct and teach our people * * * that the promise of grace and of everlasting life is *adjoined unto the sacrament of baptism*, and pertaineth not only to such as have the use of reason, but also to infants, innocents, and children; and that they ought therefore, and must needs be baptized; and that by the sacrament of baptism, they do also obtain remission of their sins, the grace and favour of God, and be made *thereby* the very sons and children of God: inas-

"I do not see, now," said Mr. Roodstock, resuming the subject, "how you can get by the doctrine, that the inward and spiritual grace is given in baptism; for, in answer to the question, 'What meanest thou by this word sacrament?' the catechumen is taught to reply, 'I mean an outward and visible sign of *an inward and spiritual grace given unto us.*' The Church speaks of it as *actually given to us in baptism.*"

"Here I perceive again," answered Faithful, "that it is your friend Gresley whom you are quoting; for he points it as if the verb 'given' referred to 'grace;' that is, he puts the comma after the word 'us,' and not after 'grace,' where it ought to stand. (*Bernard Leslie*, p. 172.)—Now the past tense, 'given,' as any one who knows English grammar would see, stands in grammatical construction with the verb 'ordained,' and this obviously refers to the *sign*, and not to grace. The sense, then, plainly is, that the sacrament is a *sign given to us* of something inward and spiritual, *which sign* was ordained by Christ himself, as *a* means—not *the* means (for *the* means is faith)—whereby we receive the same, and a pledge to assure us thereof; and what confirms this, as the correct sense, is, that in the Latin version of the Catechism, the past tense, 'given,' is made to agree in the neuter with the word (signum) sign, and not in the feminine with the word (gratia) grace."

Finding himself worsted again, Mr. Roodstock seemed to wish with Mr. Macmullan to draw off; but Faithful kept him for a moment longer to the subject, by putting to him the following

much as infants and children dying in their infancy shall undoubtedly be saved *thereby, or else not.*"

Let any one compare this with our Church's present article on baptism, and say whether she still holds this doctrine.

question : "How, if the inward and spiritual grace of a death unto sin, and a new birth unto righteousness, were invariably imparted in and by the outward rite of baptism — how could the Church consistently afterwards address the sponsors, and tell them that, "baptism doth *represent* unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that, as he died and rose again for us, so *should we* who are baptized die from sin, and rise again unto righteousness?"

Mr. Roodstock hereupon turned to Mr. Macmullan and said, "It is now too late for us to have any meeting to-day. I think we had better be going:" so they both went their way. Mr. Lovetruth, a young clergyman, who had come into the vestry at the early part of this conversation, and had listened to it with silent attention, begged to be allowed to walk home with Faithful; "for I should like," he said, "to hear more fully your view of the baptismal service, which has perplexed me much."

"I shall be happy," replied Faithful, "to give you any explanations in my power. If you are ready, we will proceed towards home at once."

As soon as they had got fairly out of the town, Mr. Lovetruth opened the subject by observing, "I think you have clearly proved your point about the grammatical force of the expression, 'Seeing now that,' though I must confess it never struck me before."

"The fact is," replied Faithful, "that we are all very apt, when once we get a wrong notion into our heads, to let our own preconception put its interpretation upon particular expressions. And in nothing are we so liable to overlook the true and proper sense of expressions, as in formulas with which we have been familiar from our infancy. Our

Catechism, for instance, we are all taught to learn by heart before we can understand any of its questions; and the consequence is, that, either through our own want of understanding, or through the false notions of those who teach it us, we imbibe wrong ideas. No part of the Prayer-book is, I believe, more generally misunderstood than the Catechism. I saw a letter in a provincial paper not long ago, in which some one signing himself 'A Clergyman,' gravely argued, that no person could be said to receive the sacrament at all if he did not receive the grace of the sacrament, because that, according to the Catechism, there were *two parts in a sacrament*. Now we may easily conceive that this person learned*, when a child, to repeat the answer to the question, 'What meanest thou by this word sacrament?' as I dare say you have observed almost all children somehow get into the way of repeating it: 'I mean an outward and visible sign, *and* an inward spiritual grace,' instead of saying 'an outward and visible sign *of* an inward spiritual grace.'

"Ah! I see what you mean, that a sacrament is, in its proper sense, a *sign* of something else, and not the thing itself which it represents."

"Certainly; for if it were not so, it would not be a sacrament; for how could a sacrament be a *sign*

* Mr. Gresley, in his Anglo-Catholicism, makes a similarly sapient observation. "Some will admit," he says, "the doctrine of baptismal regeneration, accompanying it with a grave admonition that we are not to *trust for salvation to the mere outward ordinance of baptism*, if we afterwards live faithless and ungodly lives: just as if such a notion ever entered into the mind of any man, woman, or child; or as if there were any such thing as a *mere outward ordinance of baptism*, the sacrament consisting, as every school-child is taught, of *two parts*, the outward visible sign, *and* the inward spiritual grace, without *both* of which no baptism exists."

of another thing (as it undoubtedly is), if it were the thing itself, of which it is a sign?"

"But let us begin at the beginning: you say that you have difficulties about the baptismal service. I suppose your difficulties, like those of most other persons, arise from the apparently strong language which is used in it respecting the condition into which the infant is brought by this ordinance."

"They do; and I should be very glad if you could furnish me with the key to unlock all these difficulties."

"The key to the whole service," replied Faithful, "it appears to me, lies in our taking a right view of the *nature* and *object* of the service at the outset. What is the service? It is a *baptismal or sacramental service*. How then is the language which it uses to be interpreted? Of course, in a *sacramental sense*.* If you took up what you knew to be a will or a lease to read, would you not feel at once that you were to interpret its terms in a *legal sense*." "Certainly." "And would you not refrain from coming to any positive conclusion as to the property or privileges which it made over, till you had read the whole?" "Just so; because, as is usual in such documents, the property or privileges are made over in *absolute terms* to certain parties; and afterwards the conditions or limitations are added; and if those conditions failed to be ful-

* If those who use the term "baptismal regeneration," could be content to let the adjective *qualify* the substantive, according to the usual rules of grammar, there might not be much to object to in the term, as then it would mean no more than such a regeneration as may be effected by baptism—a mere *sacramental regeneration*; but when they attempt to force an *actual spiritual* regeneration into the rite of baptism, it becomes a most dangerous expression, calculated to deceive the souls of men to their ruin.

filled, I should know that the claims under the deed would be null and void."

"You are quite right. Bear this principle in mind, then, in your interpretation of the baptismal service, which is drawn up strictly in a *covenant form*. It is a service constructed for the purpose of bringing persons into a covenant relationship to God and his Church. It begins by stating what is required in all persons before they can enter into the kingdom of heaven; it then exhorts the sponsors to join in praying that this blessing *may be* granted. The blessing is then prayed for in terms which obviously imply that baptism is only a *figure* and *seal* of the thing desired. The water is spoken of as being sanctified only to the '*mystical*' (i. e. *emblematical*, as the word means) 'washing away of sins.' And it is a fact worth knowing, that this qualifying word, *mystical*, is not in the Romish service, which absolutely asserts the washing away of sins by the administration of the outward rite. The prayer that follows is, that the child *may be* washed and sanctified by *the Holy Ghost* — that he '*may* receive remission of sins by *spiritual regeneration*.' After these prayers have been offered up, the authority for baptizing infants, or receiving them into the Church, is declared, in terms, again, of a moderated character. It is a '*charitable work*;' and we are exhorted to believe that Christ will *favourably* receive the child thus brought to him. The blessing signified by the rite is again prayed for; and then the conditions upon which alone it can be received are promised — the sponsors, in the case of infants, making the promises in the name of the child. And it is only after these prayers have been offered up (it is presumed in faith), and these promises have been made, that the Church will baptize the child, and receive him into the con-

gregation of Christ's flock. What can make it more evident, then (to go no further), that the whole benefit of the ordinance depends upon the fulfilment of certain conditions, both by the sponsors and by the person baptized? The Church assumes (for she can act upon no other principle) that all has been done rightly, and in sincerity; and upon this assumption she receives the child into the number of her recognized members, and thanks God for the state of grace in which, it is presumed, the child is placed. But the Church is most careful, as you have seen from the way in which she puts it — 'Seeing now that,' &c. — neither directly to assert that the child is actually a partaker of grace, nor directly to imply that none do receive grace in that ordinance. But if grace is received, it is not through the *opus operatum* of the rite, but through the prayer of faith; and the *full personal* realisation of the blessings of baptism depends upon the after repentance and faith of the recipient. For if, as we are taught by the Catechism, 'repentance and faith' are the *conditions* of baptism; then undeniably the full spiritual benefits of which it is both a sign and a seal must depend upon these conditions being fulfilled: otherwise the conditions would be no conditions; for how could certain things be said to be the *conditions* upon which certain other things are to be received, if they are received without the performance of those conditions?"

"You have made all quite plain so far," answered Mr. Lovetruth; "but you have not yet explained fully how it is that the Church thanks God for the regeneration of the child in such terms as these: 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for

thine own child by adoption, and to incorporate him into thy holy Church.' ”

“ If we took this passage alone,” Faithful replied, “ without any of the explanations which the other parts of the service furnish, it might create some difficulty. But we must revert to our principle, that the service is in the *form of a covenant engagement*. The promises of Christ in his Gospel, as before stated, include all these benefits to those that repent and believe: repentance and faith have been *promised* for the child; and if the blessing is a *promise*, and the fulfilment of the conditions is *by promise*, then obviously the regeneration is a *promise*, spoken of indeed as *actual* on God's part (because what he promises he will assuredly perform); but as a thing *to be sought for the child*, to be realised in its future life. And that the thanksgiving of the Church turns upon God's *promise* seems clear from this—that immediately after she has thanked God for the privilege, she proceeds to pray that the child *may* realise all that is denoted by regeneration. Observe her language: ‘ And humbly we beseech thee to grant that he, *being** (that is, *representatively* by baptism, or pledged to become so by his own promise) dead unto sin and living unto righteousness, and being buried with

* The collect for Christmas Day is sometimes brought forward to prove the *actual* regeneration of all the baptized, because the prayer is,—“ Grant that we, *being* regenerate, &c., *may* daily be renewed, &c.”; but nothing is easier than to show that “ *being* ” is often used for “ *may be*,” merely to prevent the too frequent repetition of the “ *may*.” Take, for instance, the collect for the Circumcision: —“ Grant us the true circumcision of the Spirit, that our hearts and all our members *being* mortified from all worldly and carnal lusts, we *may* in all things obey thy blessed will.” Now, here it is evident that “ *being* ” does not relate to a thing that actually is, but to a thing which is desired, in order that a certain end may be realised.

Christ in his death, *may* (that is, actually) crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he *may* also be partaker of his resurrection,' &c. But the Church best explains her own meaning in this ordinance by her address finally to the sponsors, in which she expressly states, that 'Baptism doth *represent* unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so *should we* (not so *have we*) who are baptized die unto sin and rise again unto righteousness.'

"The baptismal service, then, clearly makes children only, by proxy, pledged members of the Christian Church — bound, if they grow up to years of discretion, to fulfil the promises made for them in their baptism; and upon their fulfilment of them obviously depends their actual possession of its benefits. It is *prospective* in its character, and has respect throughout to *future duties*, rather than to *present blessings*. Any higher view of baptism must bring us back to the old popish notion of children being saved by an *opus operatum* — an external work wrought upon unconscious agents; and must involve the absurdity of *spiritual* effects being produced by *natural* elements."

"But," observed Mr. Lovetruth, "there is a note at the end of the baptismal service which seems to imply that infants are saved *by baptism*. 'It is certain by God's word, that children, *which are baptized*, dying before they commit actual sin, are undoubtedly saved.'"

"True; but the Church does not say, 'it is certain that children which die unbaptized are undoubtedly damned;' which must inevitably be the

case, if the sense which some would put upon it were correct — that no children can be considered as justified who are not baptized ; and that it is only *in and through baptism* that they can become justified. This is an alternative for which I suppose the highest churchman is not prepared. All that the Church appears to me to mean by this is, that we may *assuredly*, and *without any doubt*, take to ourselves the comfort of believing that our little ones, dying before they become actual transgressors, if baptized, are saved, *because baptism is a seal and pledge to us and to our children of God's mercy in Christ*, just as the rainbow is a sign and pledge that the earth shall no more be destroyed by water. But I suppose no one would assert that the earth is actually saved from destruction *by the bow in the clouds*. I might have no doubt that my child was safe, if it died before it could receive baptism ; but I might not have the same assurance when the storm fell on me as if I saw the *sign of safety* stretching over me and mine. Or, to take another illustration : I might have no doubt of my child's title to a certain property to which he was heir, though the title were not sealed ; while if I saw the seal upon it I should feel *the more assured*."

"Mr. Lovetruth : I now see the matter plainly ; but there is one other difficulty which I have heard cast in the way of your interpretation of the baptismal service. It is alleged that the Nicene creed speaks of only '*one baptism for the remission of sins*.' How, if there be but *one baptism* for the remission of sins, can any sins be remitted *without baptism* ? and does it not hence follow that sins are remitted to *all who are baptized, by baptism, and by that alone* ?"

"I will answer this," said Faithful, by another query. "Did not John preach '*the baptism of re-*

penance *for the remission of sins* (Mark, i. 4.); but were the sins of all who were baptized by him remitted, when he immediately after calls some of them (Matthew, iii. 7.), *a generation of vipers*, and exhorts them to 'bring forth fruits *meet for repentance*?'

"Certainly not, unless they *repented*, for they were baptized *unto* repentance—that is, to an obligation to repentance, as the means to the remission of their sins."

"Just so, then," replied Faithful, "there is no remission of sins to the baptized in the Christian dispensation without repentance, nor actual regeneration without faith."

"I quite admit this myself," answered Mr. Lovetruth, "but unfortunately there are expressions in the baptismal service which may always be made to *appear* to support the dogma of baptismal regeneration."

"But ought any persons," replied Faithful, "to take their view of the Church's doctrine from mere separate incidental expressions occurring in her occasional services? Ought they not rather to refer to her Articles, where she directly and explicitly enunciates her doctrines; for of what use are articles of faith if not to decide disputed points, and to make clear what the Church really does hold? These are, in fact, her *formal exponents* of doctrines, and ought to guide us in our interpretation of her formulas. Now, the article on Baptism expressly states that 'Baptism is a *sign* of regeneration,' not regeneration itself; and with respect to both the sacraments, she states that, 'in such only as worthily receive the same have they a wholesome effect or operation.' The Church of England, then, gives no encouragement to the notion that

men are to be saved by the mere reception of sacraments."

"And you might have added, neither do the Scriptures give any."

"I have not touched upon the arguments which the Scriptures furnish against the doctrine of *invariable* regeneration by baptism, because the question has not been, now, what the *Scriptures* teach, but what the *Church* teaches; and I think I have fairly shown that the Church teaches no such doctrine as many would force upon her services. But I may just add, by way of removing all your difficulties, that when you were ordained a priest, you were only asked, 'Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the same Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?' and you were required to answer, 'I am so persuaded, and have so determined, by God's grace.'"

"And so I am determined," responded Mr. Lovetruth, emphatically, and departed.

CHAP. XIV.

THE NEW CURACY RESUMED (THE STATE OF PARTIES).

“ If truth must be sacrificed to unity, then faithfulness were folly:

If man must be obeyed before God, the martyrs have bled in vain.”

TUPPER'S *Proverbial Philosophy*.

ALL things had continued to go on favourably among the people of Faithful's new curacy. The church was well attended: the parish was thoroughly visited. His rector's plan was to divide the parish into two equal portions—to take one-half to superintend himself, and to allot the other half to the curate. By this division every house was visited once a month. It was part of Faithful's allotted duty, as the Curate, to go to the school once every week to examine the children. This he did with the strictest regularity, and by his mode of addressing them with an abundance of illustration, his visits were looked for with pleasure. By interesting the children you win the parents, and not only win them, but instruct them too. What you communicate, if interesting to the children, is by them conveyed home. Thus it is that a minister's influence may be diffused over the whole body of his people.

By means of this constant superintendence of the parish by himself and his rector, the congregation on a Sunday was always good (for, as it has been

justly observed, a "parish-going minister will always make a church-going people,") and in the course of a comparatively short period the number of communicants, without any direct system of *forcing*, was nearly doubled. Even of the few Dissenters there were in the parish, several avowed a strong inclination to return to the Church. This avowal was made to Faithful by one who was himself a preacher in a small way at some neighbouring chapel—with whom, in the course of his regular parochial visits, he had conversed. All things, indeed, seemed to promise that the parish of Cherrydale would soon be, what is so much to be desired for every parish—*at unity in itself*. Even in the parish meetings, those common scenes of bickerings, perfect good feeling prevailed. The people appeared to be pleased with their ministers, and their ministers were pleased with them. The only thing to be desired was *continuance*.

In the midst, however, of all these fair prospects, death came in and checked the onward progress of improvement, by taking off the Rector after a short illness. By this stroke Faithful's position was at once changed. He was no longer the curate of Cherrydale. Willing, however, to remain among a people who had given evident signs of attachment to him, and in whom he had begun to feel a deep interest, as soon as he knew who had obtained the living, he addressed a letter to the new incumbent (knowing nothing of him but by name), stating what was his position, and offering to become his curate, if their views should accord. It so happened that the new incumbent was, he thought he remembered his former friend, the Reverend Ignatius Smoothy, had told him, the author of the work on Unity, which, at his instance, he had formerly read. From what he remembered of it, he judged that his

views would nearly accord with those of the new incumbent. Accordingly, in addressing him, he said:—"As to religious views, if you are the author of the work on Unity which I once read, I flatter myself that my views are, in the main, such as you will approve, for I entirely accord with the principles laid down in that work." This was said from memory; and it was on the ground alone of their *presumed* agreement Faithful proposed to become his curate. He had read his work under *peculiar circumstances* as to his former parish, and *in the dark* as to what were the other principles and objects of the party to which he afterwards discovered the new incumbent and *his* friend (for he now learnt that the Reverend Ignatius Smoothy was *his very intimate friend*) belonged. The answer of the new incumbent, though exceedingly civil, was to the effect that he *had* a curate, the Reverend Crispin Goapace, with him at his then living, "whose services he so highly valued," he said, "that he should wish him to go with him wherever he went, and had already made him the offer of the curacy;" but at the same time he stated that he was trying to get him the living which he was about to vacate, and in the case of his succeeding, he should be willing to treat further with Mr. Faithful. An interval occurred before the new incumbent came to take possession, during which time Faithful continued to perform all the duties of the parish. In the mean time, his old acquaintance, the Reverend Ignatius Smoothy, heard of his position, and expressed his earnest hope that he would become Mr. Wheeldriver's curate.

Not many weeks had elapsed before Faithful received information from a friend residing near the new incumbent's former parish, that both the new rector and his curate were very little short of being papists. "What is the proof?" said Faithful

“for I never like to believe things upon mere report.” “Oh,” he replied, “the parishioners have lately been making complaint to the Bishop of some of their popish proceedings; and my brother has seen all the correspondence. He shall furnish you with the facts.” Accordingly, shortly afterwards Faithful received a letter from this gentleman giving extracts from the correspondence, in which, among other things, it was stated, and offered to be proved, that the curate had, when visiting a sick person, set up a cross at the foot of his bed, and told him to look upon that; that he and the rector had urged people to come to them to make private confession of their sins; that one of them had dressed up an altar with candles, and bouquets of flowers, and a cross, some days black, and some days gold coloured, for worship, with certain other popish practices.

As soon as Faithful learned these facts, he felt at once that it would be hardly possible for him to become the new incumbent's curate, unless, indeed, he would allow him to preach doctrines which he would probably not approve. On fundamental points, Faithful was a person who would not yield a single inch; while, on all non-essential points, where no dangerous false principle was involved (the fundamental being admitted), he was always of opinion that it was the duty of every man to yield for the sake of peace and unity.

Feeling the dilemma in which he was now likely to be placed, he had written to an old clerical friend, in whose judgment he had the fullest confidence, telling him how he was disposed to act, and asking his advice. The answer he received was as follows:—

“My dear Sir,

“I rejoice that you are not prepared to meet the Tractarians one inch *in doctrine*. God forbid that

you should. May you be enabled to stand firm on the Rock of truth; and in the points of repentance towards God, and faith in our Lord Jesus Christ, never budge an hair's breadth. With regard to meeting them *half-way* in respect to all the *rubbish* of apostolical succession, *as held by them*, depend upon it they would treat you or me, in such a case, just as a bird would, towards whom you might approach with a little salt, saying, 'Dear bird, let me put a little of this on your tail that I may catch you,' — in other words, they would laugh at you and flit away.

"My dear fellow, these men are deep, designing, *for the most part* perverted, 'deceiving and being deceived.' The whole body forms a vortex which sucks in the *unsuspecting*. I am horribly afraid of destruction to thousands of souls by these men; and sooner or later of destruction to our church.

"Well, there is a text which, if attended to, will, by God's grace, keep you and me from all harm, and ensure a blessing. (See 1 Tim. iv. 16.) To this, I am sure, you will agree.

"Believe me, &c."

This letter, coming from one of whose judgment he had so high an opinion, fully determined him to make no further advances towards Mr. Wheel-driver, but to put himself into a position to meet the evil that was evidently coming.

But, in addition to all this, Tract, No. 90. had lately been published, and had opened the eyes of many (Faithful among the number) to the treachery that was at work. Dr. Pusey, too, had been suspended. The public mind began to be agitated with the fear of the restoration of Popery. Much was written both for and against the Tractarian system. Faithful, who had hitherto known little

about this new party, now turned his attention to the works which appeared on that controversy. By the mercy of God, his eyes were fully opened to see the real danger with which the church was threatened, and in which he himself was placed. The temptation was strong for him to compromise his principles. By so doing he would have had the fairest prospect of preferment. Both his former parish, and his present one, had given a *substantial* proof that they valued his ministry. Lawyer Lookaside assured him that he knew he had been recommended to those in authority, and signified that if he would keep quiet he would probably be shortly preferred to a living. There was still a possibility of his being continued in the curacy of the parish where he resided; and a very great probability that, if he kept on good terms with the new incumbent, he should, through his influence, get some appointment. Here, then, was a trial of principle — a test of faithfulness. How did he act? He resolved, by the grace of God, to make no compromise, but to act just as his duty towards God and to the church should require in the circumstances that might arise. Now the war of principles was to begin. Now the tendencies of party were to be fully manifested.

One of the first steps which Faithful was led to take in the defensive was to circulate a general "Anti-Tractarian Declaration," which had been sent him from a highly respectable source, to get signed among the clergy. He took it in person to nearly all the clergy in the neighbourhood, both high church and low church. All, except two of the low church, signed it; and some few of the so-called high church. On the whole, he obtained the names of about half the number of the clergy within a circuit of ten miles. Of those who declined to sign it, the

reasons assigned by one, who denied that he was a Tractarian while he was thought to be so, but careful not to go too far, were very characteristic, and may be worth relating. "I think," said the Rev. Reynard Placehunter, "that a Declaration like this is quite uncalled for; and I would advise you to cease from getting signatures. Why, how many Tractarians, as they are called, are there in the whole country? There are not more than five or six individuals. Why, then, make any stir about these few men, or disquiet the minds of the people with the fear of danger? I dare say some may think me a Puseyite. But I have not read Dr. Pusey's sermon, nor do I mean to read it; for if I read it, I should be called upon to give an opinion by some of my people; and, by not reading it, I can say that I know nothing about the subject. If I read it, and did not join in condemning it, I should be set down for a Puseyite; so, if I signed your Declaration, I should be set down for an anti-Puseyite. For the same reason, then, that I will not read Dr. Pusey's sermon, I cannot sign your Declaration. But do not think me a Puseyite," he said to Faithful, as he was rising to go away, "because I decline to sign any thing against, what is called, Puseyism."

But more direct contention for the truth awaited Faithful. In the county town of Steepleton, where the clerical meetings were held, there was, so designated, "a Conservative Book Society." Into this society, which comprehended amongst its members several of the aristocracy, and many of the clergy and gentry of the neighbourhood, he had been elected a member for some time. Upon examining the books of the library, he discovered that most of them were of a Tractarian tendency. The same was the character of the papers and periodicals which were taken in:—most of them were such as

favoured the Romeward movement. He inquired into the origin of the society, and learnt that it was founded by Mr. Archdeacon Romeworthy, about ten years before. From the character of the books, and from the origin of the society, he was fully convinced that, under the name of a "*Conservative Society*," it was a *covert Tractarian* channel for diffusing the dilutions of semi-popery among the country gentry. Here were to be found the "Tracts for the Times," the "British Critic," the "English Churchman," Gresley's and Paget's light shot, *cum multis aliis* of the same kind.

It was a rule of this Society that every member might order books annually to the amount of half his subscription, upon the condition that he should take those books at half-price, if not sold at the general clearance. The books, however, were chiefly provided by a sub-committee, which had the power of ordering such books as they deemed fit, to keep up a proper supply. It is needless to repeat how this sub-committee was appointed. Though most of the members did not trouble themselves about ordering books, Faithful resolved to avail himself of his privilege, to order in such books as he thought might tend to open the eyes of unwary members to the dangers that were threatening their Protestant faith. One of the books which he put into the library was a ponderous Bishop's Charge, which had excited great interest by the powerful exposure which it contained of the falsehood and treachery that were cloaked under the Tractarian system. Having put this Charge into the Society solely for the sake of giving the members an opportunity of reading it, he was curious to observe whether it was taken out. In two days he found it was gone. He inquired of the librarian, who was bound to keep an account of all the books, — both of *what* they

were, and *where* they were, — what member had taken it, and he could not tell. It had been taken out without being entered. According to the rules of the Society, it ought to be returned in six days. He therefore watched to see whether it was returned at the proper time. The time came, and the book had not made its appearance. Week after week passed on, and no Charge returned. This went on for two whole months. At the end of that period, the annual general meeting of the members was to be held. Faithful determined to bring this matter before them. The members assembled; and Dr. Dominant, who was at the head of this Society, took the chair. Faithful stated the case, and suggested that some more stringent rule should be provided to secure the return of books at the proper time. "For," he observed, "the end which members have in view in putting in books may be completely defeated, if they may be taken out, and kept out, for an indefinite period." This Dr. Dominant took to be a reflection upon some member, and called Faithful to order. Faithful replied — "If you think, Sir, to smother inquiry, I assure you you will find yourself deceived. I am determined to know what has become of the missing Bishop's Charge." Dr. Dominant was easily cowed by a little firmness, notwithstanding his love of authority. Faithful, too, was ever ready to make apology if he had expressed any thing improper; so an apology being made by him for any supposed reflection, order was restored, and the business of the meeting proceeded. Directions were given that the missing Charge should be inquired after. It was not, however, till after an interval of another month that it made its appearance.

The next subject which Faithful brought before the meeting was the advisability of their having

some other papers and periodicals, besides those they now took. There was not, he urged, a sufficient variety to meet the taste of all the members. He suggested, therefore, that they should take in the "Morning Herald;" and the reason he urged for it was, that that was a good, sound *Conservative paper*, understood, at that time, to be the organ of the Government. "Besides," he added, "all the members of this Society have not exactly the same views on certain questions: one does not like the 'Times;' another does not approve of the 'Morning Post:' it is right that the taste of all the members should, as far as is possible, be consulted. I propose, therefore, that the 'Morning Herald' be taken in, in addition to your present papers."

In this proposal several of the members expressed their concurrence, judging it to be reasonable. But Mr. Roodstock moved, as an amendment, that if the "Morning Herald" was taken, the "Standard" should be discontinued; and, in moving his amendment, he spoke to the following effect: "I beg to say that I have no objection to this proposition abstractly; but we are all aware, after what has just passed, — and I am sure that Mr. Faithful is too candid a person to deny it, — that his chief object in seeking to introduce this paper is, because of the views which it takes of certain principles, which are happily making great progress among the sensible part of the public at the present time. We have hitherto gone on in this Society very smoothly; and I very much regret that any thing of a party nature should be introduced into it to mar the harmony of its operations. I deprecate entirely the spirit of party."

"Party!" exclaimed Faithful; "why, my complaint is that your society partakes too much of a party character, and I wish to make it more general."

What are all the papers that lie here on your table, with the exception of the Standard, but the papers of a *party*? Had I proposed the 'Record' you might have some ground for charging me with wishing to introduce a party paper; and yet the Record is no more a party paper on the one side than the 'English Churchman,' which you have already, is on the other. Why should the members not be allowed to read but one side of a question? The way, I conceive, for *really sensible men* to get at the truth is, to read what can be said on both sides; and by admitting the paper which I have proposed, all the members will have an opportunity of reading what is said on both sides of the questions to which Mr. Roodstock has referred: or at least of reading what is most agreeable to their own sentiments."

Mr. Roodstock's amendment was now put and carried; and then the Morning Herald was admitted, only as a substitute for the Standard, leaving the Society, as before, with *only one eye*.

After the meeting was over, some of the members expressed their regret at the Standard's being ejected. They wished to have still an opportunity of reading it, as being a good church-supporting paper. This was, also, Faithful's feeling; and he was willing to make some sacrifice that the Society might still have the benefit of seeing it; so he inquired of the librarian, whether it would be in strict accordance with the rules of the Society for a member to put it into the reading-room for their use at his own expense. The librarian assured him it would be strictly in accordance with the established rule: and moreover, he added, the members are in the constant habit of putting in any papers or periodicals they please for the general use. Having received this assurance, Faithful ordered the Stan-

dard to be continued on his own account. This soon became known to Dr. Dominant, and the sub-committee, of which he was the head; and within three days afterwards they met, and passed the following resolution:

"That no member shall be allowed to introduce into the reading-room any newspaper, or other periodical, without the sanction of the committee.

"An application having been made by the librarian to place the Standard as usual upon the table at the expense of an individual member of the Society:

"Resolved, that the committee cannot sanction any such proceeding, because they consider that it would be an evasion of a resolution passed at the last general meeting of the Society."*

This was obviously intended as a censure upon Faithful; but in censuring him, it will be seen they condemned themselves; for they condemned what had hitherto been their own uniform practice.

But the perverseness and inconsistency of these men did not end here: for, in a short time afterwards, they called another meeting, and actually voted the "Standard" in again, and the "Morning Herald" out.

At this meeting, upon Faithful's putting a question as to the purport of some rule, of which he well knew the object, Dr. Dominant, who always took the lead, like a "Triton among the minnows," among the small-minded gentry of the Society, who bowed before his D.D., as if those two letters must necessarily contain a world of knowledge, proposed,

* The Librarian evidently ought not to have made such an application after the assurance he had given; and had he not been disposed to play into the hands of the stronger party, he never would have made it.

evidently for the purpose of making Faithful appear a fool, to take *the sense* of the meeting upon the point; but this Faithful civilly declined, knowing the *sense of the meeting* was only *his sense*.

Faithful now began to see very clearly that he must prepare to encounter unremitting opposition, or basely compromise the interests of truth, and prove faithless to his church. Being happily in independent circumstances, he determined to place himself in a totally independent position, believing that, by this means, he should be able most effectively to serve the church in this day of her growing danger. He retired, therefore, for a time, from all direct official engagements, and placed himself upon the tower of observation, prepared to act as circumstances might demand.

CHAP. XV.

THE CONTINENTAL TOUR.—A PEEP AT POPEERY.

“And what is this but the ceremonies of ancient Roman Heathenism coloured over with modern Roman Christianity?”

WILSON's Letters from the Continent.

“Shun the insidious arts
That Rome provides, less dreading from her frown
Than from her wily praise, her peaceful gown,
Language and letters; — these, though fondly view'd
As humanising graces, are but parts
And instruments of deadliest servitude.”

WORDSWORTH.

ABOUT this time Faithful determined to take a trip on the Continent, chiefly with the view of seeing with his own eyes what popery really was. He had often heard it said, that we in England knew not, and could not know, the real character of popery; for that here it appeared only under a disguise. “If you would see it in its open manifestations and true colours, you must go into popish countries,” he was told. To the Continent, therefore, he set out, in company with a friend, in order that he might judge of that by his own observation, of which, as yet, he had only heard by report from the representations of others.

As this tour helped to open his eyes to the real tendencies of certain principles which are making fatal progress in England in the present day, we

will here relate what he witnessed, and describe the impressions which he received from this visit to a popish country.

In company with his friend he left the coasts of Protestant England, on one fine evening in the month of May, and in the course of a few hours found himself in a Roman Catholic land. It being now night, nothing could be seen here before the next morning; but instead of staying to make their observations upon the borders, they thought it better to push on at once into the heart of the country. So the next morning, as soon as it was light, they posted onwards to one of the principal towns. As they drove along he observed at every cross-way a huge crucifix—a disgusting figure as large as life, representing the blessed Saviour in his last sufferings. His feelings revolted with a shudder of horror at the first sight of such an exhibition. He had always *considered*, and therefore *felt*, that the making of such an image to worship (for that was its purpose) was only a *christianised* idolatry. But he did not long want for more decisive proof of the idolatry which the Romanists practise. At the entrance of the first continental town that they came to, his friend pointed out to him an image of the Virgin Mary, with a crown on her head, put up at the corner of the first house. To this image every passenger was expected to bow; and to it, we suppose, every Roman Catholic would bow. As soon as he had alighted, and taken refreshment, he set out to visit some of the principal churches, which, in Roman Catholic countries, always stand open, that he might witness the proceedings of the Romish worship. He observed a number of people, chiefly women, going in and out, and remarked, that as they entered they each dipped their fingers in a vessel of holy water, which was placed near the door, crossed

their breasts, and made five points. In some churches there was a man sitting near the vessel of holy water with a brush in his hand, which he dipped into it, and with that sprinkled the people as they entered.

Faithful made his observations all round the church, carefully noting all that he saw exhibited, and watching every proceeding of the worshippers. He remarked that the women who came in went, for the most part, up to some altar, where there was an image of the Virgin, ornamented with vases of flowers, tall wax candles, and a variety of other trinkets. Before the image they bowed down, apparently in the deepest adoration, some for a few minutes, some for a longer time. When they arose they crossed themselves, curtsied to "our lady," and then withdrew. At the side of some of these altars he observed an old woman, sitting near a sort of stand, something like a what-not, on which little wax tapers were burning. Some of the people who came in went up to her, and appeared to give her a piece of money, after which she set up an additional lighted taper. This reminded him at once of that "*candle religion*" which honest old Latimer denounced; when he said, "Down with your *candle religion*, and up with the light of Christ's gospel."

These lights were burned in honour of the saint; and were considered, Faithful understood, as an act of continued worship by those who paid for the tapers. He could not help reflecting that these must be blind gods indeed that needed the glimmer of candles; and that a very dark sort of religion which required this kind of light. And when he asked himself, "Where is the Scripture authority for all this kind of honour to the Virgin Mary?" he could find none. No instance is on record that the Apostles or first Christians paid any kind of honour to the Virgin above other women. Her name is not

even once mentioned in all the Apostolic Epistles; much less is there any proof of their ever offering her any kind or degree of religious worship.

But it was not to the Virgin alone, of mere human beings, to whom he found they paid the honour of worship. He went into another church; and there he observed a number of persons coming in, and bowing down to the tomb of some reputed saint, where candles were also burning. At the side of this tomb sat a dark and most ill-looking priest, selling relics—the relics of this very saint. “Well,” he said, “if this is not idolatry, I know not what is!” Here also (as indeed in every church) was an altar to the Virgin, decorated with flowers; but this image of the Virgin was of so dingy a colour that she might have been taken for a *negress*. At the door of this church a notice was put up, of which this is a literal translation: “*The faithful are invited to contribute, by their pious liberality, to the pomp of the worship to be offered to Mary.*”

Faithful walked around the church, and noted that in every little side-chapel (of which there are many in all Roman Catholic churches) was a confessional—a box, something like a watchman’s, with an opening at the side, through which the person confessing was to whisper into the ear of the priest all his or her sins. At one of these boxes he actually saw a little girl, not more than ten or twelve years of age, confessing to the priest; and a number of others, as young, waiting to do the same.

If this system is not calculated to corrupt the mind of youth, even in the bud, there must be some mysterious power at work to preserve them; for how many evil things are there, which would never enter into the thoughts of a child, if she were not first questioned about them! And for an old priest, whose own heart must have made him acquainted

with all the workings of wickedness, (to say nothing of what he has learnt from the *confessions* of others,) to be prompting a child to say whether she has ever thought or done such and such things, must be like putting a lighted match upon tinder; it must often kindle in the breast the desire of knowing the very evil of which it is most necessary to keep a child ignorant, if we would keep her pure. This alone, indeed, sufficiently accounts for the early and general spread of corruption in morals in Roman Catholic countries. The priests *live*, in fact, by the sins of the people.*

At the next church which Faithful visited in his journey, as it was an unusually grand one, we will, for the sake of the untravelled English reader, give a somewhat more particular account, taken from his own memorandum-book, in which he noted down all that he observed.

This church was built in the Norman style of architecture, most magnificent in its structure, and adorned within with every kind of splendour. The first thing at the entrance here, as in all Roman Catholic churches, was the holy water, in a fine large concha or shell. Around the building within there were many side altars, in recesses, or little chapels, with a confessional in each. In every one there was some picture or image, over an altar, adorned with flowers or candles. In the first there was a picture of St. Vincent, haranguing the sisters

* That the priests are not very delicate in the questions they put to young females, would appear from Dr. De la Hogue's Class-book for young Priests, (p. 164.) in his treatise entitled, "Tractatus de Penitentia," where he says that "*modesty*, if brought to confession, is a crime that renders a woman unworthy of absolution."—All modesty, then, upon their own principle, must be set aside and destroyed by the popish system.

of charity in favour of infants — a subject calculated certainly to make a favourable impression to begin with, since charity, though it be but in appearance, will win approbation. In the second was a splendid crucifix, over which angels were represented as bending; and at the side was a box, over which were these words — “Tronck pour la decoration de cette Eglise.” At altar 5, which was also marked station 1, was a picture representing “Jesus in Agony.” — At altar 6, station 2, “Jesus betrayed by Judas;” the altar being dressed up with two vases of flowers and four candles. — At altar 7, station 3, “Jesus betrayed,” and four candles. — At altar 8, station 4, “Jesus crowned with Thorns.” Here a woman was sitting, burning tapers on a stand. — At altar 9, station 5, “Jesus presented to the People.” This altar was decked with candles and flowers, and had beside it a stand for tapers. — At altar 10, station 6, “Jesus bearing the Cross.” Here, besides pictures and candles, was a statue of a man reading, in a sitting posture. — At altar 11, station 7, “Jesus hung on the Cross.” Beneath was a crucifix, four candles, two angels represented as bowing down, and a *living* woman kneeling, looking up devoutly at the picture. Faithful watched her for some time unseen, that he might learn the nature of her worship. He observed that she now and then cast her glances up at the picture, and made motions, as if she would embrace it with the most affectionate caresses. She then cast her eyes downwards, and crossed her breast. She next stood up, and looked at it with clasped hands, in the action of passionate entreaty. Her whole manner fully convinced him that the image was the real object of her worship. He proceeded next to altar 12, station 8, where the picture was, “Jesus dying on the Cross.” On this altar was a crucifix with this

motto—" *O crux, ave !*" " O cross, hail !" Here, he thought, is *written* proof of the sort of *personal* homage or reverence which the Papists pay to the *material* cross. — At altar 13, was a statue of a man attending some sheep, a crucifix, a box for the wafer (called a *pix*), and two candles. — Altar 14 was closed up. — Altar 15, named the altar of St. Roch, had a picture representing St. Roch praying for the cure of the pestilence at Rome. — Altar 16 had six candles on it, and a crucifix, with a picture above, of which this was the subject: " Religion encourages the Christian to suffer in this life, in order to escape the pains of purgatory." On the opposite side was another picture, the motto of which tells the beholders that " prayer for the dead obtains the deliverance of the souls which suffer in purgatory." This picture represented an angel, attended by a cherub, coming down in the clouds with two large keys in his hand, to let the souls out of purgatory, while beneath the fires of purgatory were depicted. After surveying all that was to be seen around the church, Faithful's eyes were drawn to look at the pulpit, which was very splendid, having over it a large figure, gorgeously gilded, of the Virgin Mary. In the chancel, at the east end of the church, was another altar to the Virgin, more magnificent than any others which he had yet viewed. To this he turned his particular attention, as thither the people appeared to be chiefly attracted. On this altar was a full-sized figure of the Virgin, and two angels attending her. The ceiling above represented the Virgin in glory, with the Saviour as an infant (the Saviour is only an infant in heaven, according to popish theology) on her arms. Here there were people gazing, and adoring, in great numbers.

- Faithful's attention was next drawn to some no-

tices suspended at the vestry door, at each side of which stood a battle-axe — apt emblem of the weapons of the Church of Rome. One table of notices contained the names of the “confessors” of that church, and the hours at which they would severally attend to hear confession. The second table set forth what would be the services for the month of May. As these let us into a knowledge of what much of the Romish worship consists in, we will present the reader with a literal translation of them: —

“EXERCISES FOR THE MONTH OF MAY.

“(1.) Every day in May there will be at the 1st mass, at 6 o'clock, a lecture in the form of a meditation upon the virtues of the Holy Virgin.

“(2.) At 9 o'clock in the morning there will be celebrated a mass at the chapel of the Holy Virgin, for those persons who attend these pious exercises.

“(3.) Instruction on the sacrament. On Saturday, the 31st of May, at 8 o'clock in the morning, a general communion at the chapel of the Holy Virgin. In the evening, at the usual hour, chanting of canticles, and consecration to the Holy Virgin.”

The table on the other side of the door set forth that on a certain day there would be an exposition of the Holy Sacrament, for perpetual adoration. Another notice promised, on a certain day, plenary indulgence, when a grand mass would be celebrated for a priest newly ordained.

From these notices it will be seen that the chief and almost exclusive object of their worship was “Mary.”

In the evening Faithful determined to go to one of the principal churches of the city, and witness the service which was to be performed in honour of the Virgin. When he arrived, he found the church

nearly filled with women, splendidly lighted up with wax candles burning in great numbers upon the several altars, especially upon the altar of the Virgin. Here she was represented in a large figure that looked like gold, with precious stones like stars glittering around her person in the light of the candles, while the vases of flowers, rising one above another on the altar, gave it the appearance of a florist's or milliner's shop-window. After waiting a short time, a slovenly-looking priest mounted a splendid pulpit with a nonchalant sort of air, and gave out some verses of a hymn. These were first sung, and then the priest, after running over some prayers, commenced an harangue, (called a "Meditation upon the virtues of the Holy Virgin"). He certainly was very eloquent in her praises, pointing frequently at her glorious image upon the altar. After dwelling pathetically for about half an hour upon her more than angelic excellences, he gave out another canticle to her praise, which an orchestra of musicians and singers sang most sweetly, while the priest went round with a black cap in his hand, among the congregation, preceded by a tall stout fellow with a wand, dressed up like a gentleman's livery servant, to gather money from the people. The whole scene, with the exception of this part, was quite enchanting. When the priest had gathered his pence, he commenced another performance, directly in front of the splendid altar of the Virgin. This ceremony seemed to consist chiefly in flections and genuflections, turnings and twistings, bowings and prostrations, which ended with another short oration, addressed apparently as much to the image as to the people; when, in an instant, sans cérémonie, the priest bowed, turned on his toes, and vanished into the vestry. Faithful left the church, hardly knowing whether he had been

witnessing a concert, a pantomime, or a religious service ; but if the latter, certainly one of a heathen character rather than a Christian.

On the following day Faithful went early to one of the churches, in order that he might witness the ceremonies used at their weddings (May being, he understood, the great month for marrying in Romish countries). When he entered, he found two marriages proceeding at the same time, one at one altar, and the other at another. He drew as near to the scene as the crowd of persons would permit. The ceremony began by a priest, with a small black cap on the crown of his head, reading some address and prayers. Two tall wax candles were set, one before the bride, and the other before the bridegroom. After this priest had performed his part, he came round to all the people with a cap to receive money. This done, another priest, far more splendidly robed than the first, came to the altar, bearing the elements of the sacrament, or the *host*, in a silver vessel, accompanied by a little boy in a surplice bearing another vessel, containing, he supposed, holy water. One part of the ceremony now was for the bride and the bridegroom to carry the two great candles which stood before them up to the priest, who placed them, one on one side of the altar, and the other on the other. After going through a tedious round of flections and genuflections—putting his forehead now down to the very stone, and anon lifting the pix aloft in his hands—he took a small silver paten, and wiping it with a delicate white napkin, held the back or under part of it out, for the people to come and kiss it. Men, women, and children—all who attended the wedding—now went up, one by one, and kissed the bottom of the plate, which the priest wiped with the napkin after each one kissed it. This was all

the participation, so far as Faithful could see, which the people had in the sacrament—the *privilege of kissing the paten in which it was to be placed!* The priest afterwards went through the process of receiving the mass for the newly-married couple; and Faithful particularly noticed, that when the priest had drank up all the wine, he *rinsed* the cup with some water, which the little boy in the surplice poured into it, and then *drank the rinsings!* The ceremony ended, the parties separated.

In the course of his travels, Faithful came to a town where there was a most magnificent old cathedral. To see this, and what was going on in it, he hastened off the very next day after his arrival. All the different features of the church which he has already described he found here, and these need not be repeated. But one thing new to him may be described.

As he was slowly pacing around the cathedral, he came to what he supposed to be a dead body lying in state—a coffin with a pall over it, standing on a bier, with large wax candles in two rows burning at the sides of it. Seeing nothing going on, he walked to another part of the church, where he met a procession of priests, and boys in surplice, preceded by the verger, carrying a crucifix on a pole, proceeding in the direction of the coffin. He did not immediately follow them, but sat down to observe the worship of the people at a splendid altar of the Virgin. Soon, however, he heard a mournful sort of bellowing in the direction of the dead body. He hastened, without delay, to be a witness of the ceremony. It was, he understood, *mass for the dead*; though, as he learned subsequently, there was *no real dead body* in the coffin, that being only a representation of the dead person for whom they were praying! The relatives of the dead, as he supposed them to be, stood

near; the priests were ranged in two rows, right and left, within the side chapel, in the front of which the *represented* dead was lying. Their performance consisted in alternately chanting some most doleful dirge, and their tone was more like that of dumb animals moaning in distress than of any human beings. After they had continued their roar for about a quarter of an hour, one of them came round to all the people with a black cap, and gathered money. This done, a superior-looking priest, arrayed in gorgeous robes, approached, preceded by the verger with the crucifix, and followed by two boys in surplices, the priest bearing the vessel containing the sacred elements, and the boys other vessels. After going through an almost endless variety of postures, he received the mass for the dead person, drinking up, as the former priest had done, all the wine in the cup to the very *rinsings*. How naturally, thought Faithful, does this practice arise out of their notion of the sacrament, that the wine, after its consecration, is the *real blood* of Christ; and hence he drinks up even the rinsings, lest a particle of the precious element should be wasted or desecrated. This ceremony ended, another collection of money was made by a priest with a black cap, and the superior priest withdrew. The ordinary priests, or ministers, who had chanted the service for the dead, now came out from the side-chapel, and ranged themselves on each side of the coffin. Here they commenced another doleful mumble, which they kept up for about five or ten minutes. Another officer of the church now approached with a vessel of holy water and a sort of brush. The relatives of the dead each dipped the brush in the water and sprinkled it on the coffin, making, at the same time, five points over it. After they had all gone through

this ceremony, they withdrew, leaving the coffin standing where it did before.

Faithful had a great desire to see *high mass* performed, and went to one of the churches for that purpose, but came in only just when it was over. As he was obliged to return to England before he had time to visit those parts of the Continent where, he had heard, Popish superstitions were exhibited in even a more rampant form, we will close this account with a description of High Mass, and some reflections upon Popery in general, in the words of Daniel Wilson, now Bishop of Calcutta, who published letters of his travels on the Continent a few years ago, which are well worth being generally read.

“I have witnessed to-day (this was at Milan), with grief and indignation, all the superstitions of Popery in their full triumph. In other towns the neighbourhood of Protestantism has been some check to the display of idolatry ; but here, in Italy, you see what things tend to — Popery has its unimpeded course.

“At half-past ten this morning we went to the cathedral. We saw the whole of the proceedings at High Mass—priests almost without end—incense—singing—music—processions—perpetual changes of dress—four persons with mitres, whom the people called the *little bishops*—a crowd of people coming in and going out, and staring around them—but not one prayer, nor one verse of holy Scripture, intelligible to the people, not even if they knew Latin—not one word of a sermon—in short, it was nothing more nor less than a *Pagan show*. In the afternoon we turned out again to see what we could see ; and we saw what you will think incredible in a Christian country, altars set up in the open air to the Virgin Mary ; with hang-

ings, festoons of lamps, priests offering prayers, lamps hung on cords stretched across the streets, the houses and squares gaily adorned with carpets and lights, the churches open and illuminated, and crowds passing in and out, while priests were giving relics to kiss to the devotees, who came kneeling at the altars in the most rapid succession; and soldiers were parading about to keep in order the assembled mobs. I never was so astonished in all my life. Religion was, in fact, turned into an *open, noisy amusement*.

“And what is this but the ceremonies of ancient Roman heathenism coloured over with modern Roman Christianity? The resemblance between Popery and Paganism in Italy strikes every impartial observer. The names of things only are changed. There are the same prostrations—the same incense—the same holy water—the same lamps and candles—the same votive offerings and tablets—the same temples, with the names of the heathen deities slightly altered to suit the names of pretended saints—the same adoration of images—the same worship of the supposed guardians of roads and highways; the same pomps and processions—the same flagellations at certain periods—the same pretended miracles. It is not a little curious that the same superstitions which the early Christian fathers most vehemently condemned in the pagan rites, are now celebrated at Rome, in open day, as a part of Christian worship. And what is the general moral effect of this system? It neither sanctifies nor saves. The poison of vice, glossed over with outward forms of decency, eats as doth a canker. The whole attention of man is directed to superstitious ceremonies as a substitute for spiritual obedience. Morality is compromised and exchanged for an adherence to ecclesiastical

rites. Voluptuousness, impurity, dishonesty, cunning, hypocrisy, every vice prevails, and is connived at, just as Popery has the more complete sway. The dreadful profanation of the Sabbath by prescription becomes fixed. All the holy ends of it are forgotten, unknown, obliterated."

This general desecration of the Sabbath and dissipation of manners, did Faithful witness; and most thankful did it make him feel, that he had not been born in a Roman Catholic country. He returned home to England a much more confirmed Protestant than when he left; and only wondered how any Protestants could become enamoured of such superstitions, and allow themselves to be perverted from their own pure faith.

CHAP. XVI.

THE SCRIPTURE SUBJECT DISCUSSED.

"And of all arts sagacious dupes invent,
To cheat themselves and gain the world's assent,
The worst is — Scripture warp'd from its intent."

COWPER.

AT the following meeting the Epistle to the Galatians came on for discussion. It was observed by Faithful, that on this occasion very few of the clergy attended; and that those who did were almost exclusively of the Low-Church party. When the usual time for commencing the proceedings had arrived, Dr. Dominant, who was always forward on other occasions to thrust himself into the chair, had not made his appearance. In his absence the Rev. Melancthon Mildman, who as far excelled him in solid learning as in modesty, reluctantly took his place as chairman.

The only fault in Mr. Mildman was his excessive timidity: a timidity sinking even to tameness. He seemed to be always afraid of giving offence. This fear led him often to refrain from speaking decidedly, even where his opinion would have carried great weight. His caution, indeed, bordered closely upon compromise. In all, except boldness and decision, he was the very beau-ideal of a Protestant clergyman. Learned, yet unassuming; pious, yet unpretending; polite without flattery; and firm without roughness; he was at once a gentleman and a Christian. And yet, from a certain stiffness which there was about him, he was rather revered than loved. Those who agreed with him in sentiment, (he was a Low-Churchman in doctrine,) rather

mistrusted than confided in him, because they never could feel sure of his decidedly espousing their cause ; while, on the other hand, those who differed from him in opinion rather feared him for his great learning (*lest it should come out* to their discomfiture), than for any boldness of character which would ensure their condemnation when their principles or their conduct might be wrong. By the latter in short, it may be said, he was feared and respected, but neither esteemed nor loved : by the former he was respected and esteemed, but neither loved nor trusted. In his great anxiety to avoid the appearance of being a party man, he would so act that his own side could never calculate upon him, and the opposite side might claim him : thus he completely neutralised his own influence, which otherwise might have been paramount. He would take special care never to identify himself with any person or party. Now such men may pass through the world without any rough collisions with other men, and they may gain the respect of all, while they engage the affection and confidence of none ; but they never effect any great amount of good, notwithstanding the many excellent qualities they possess. If they speak out upon any subject, it is with such a faltering feebleness that the arrow they aim fails to strike : if they are silent, their silence is construed into consent.

It is generally found that a man of strong faith, with a bold, adventurous spirit, however rash he may appear, accomplishes more by his imprudent zeal, as it will be called, than the more cautious with all their accredited wisdom. The reason is obvious. The world loves honesty in others, however little she practises it herself, and will open her heart to those who come with the openness of honest simplicity in their face, while she will close it to those who approach her with the closeness of

caution in their conduct. It is a principle of which we may rest well assured, that an open, honest, decided course will always commend itself in the end more than the most cautious, calculating, measure-casting policy.

We have been led to make these remarks, because the Rev. Melancthon Mildman was, at first, the object of Faithful's unbounded esteem and admiration; but at last, by his timid indecisive conduct, so far lost all his confidence and affection, that he could be viewed by him only with distant respect.

Mr. Mildman opened the discussion upon the Epistle to the Galatians by remarking that the apostleship of St. Paul appeared to have been questioned by the Galatian converts; and that his first object in this epistle seemed to be to convince them that he was truly an apostle, and consequently that the doctrine which he delivered to them was really from God.

Mr. Macmullan, who had more taste for dry questions of fact than for doctrines, started the question:—Whether the Galatians were not a colony of the Gauls?

The chairman suggested that, though Mr. Macmullan's question was not without its interest, yet that, if St. Paul was an apostle, the doctrine he delivered would be the same to whatever people directed.

Mr. Jollyside took the hint, and being rather fond of good living, enquired—"What are we to understand by the clause in the 4th verse: 'that he might deliver us from *this present evil world*.' Why is this world called evil, when it contains so many good things?"

"It is called an evil world, I suppose," said Mr. Meek, "because of the sin which has entered into and marred it; and because our corrupt nature is prone to abuse even its purest blessings."

"The Apostle claims the faith of the Galatians," observed Mr. Roodstock, "to his preaching on the ground of his apostolic authority; and this clearly warrants our claim to the faith of our people, on the ground of our apostolic succession."

"But you must not overlook the fact," added Faithful, "that the Apostle *himself* declares that if *he*, or even an angel from heaven, were to preach any other gospel to them than that they had received, he would be accursed: so that it was not to himself *personally*, nor to his *office*, he claimed their faith, but to his *doctrine*."

"I am aware," replied Mr. Roodstock, "that there have always been some in the Church who have presumed to question the doctrine of the apostolic succession."

"I think, gentlemen," said Mr. Mildman, "that we had better pass on to the next verse. Mr. Dulhead, will you please to read it."

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

"I think," remarked Mr. Jollyside, "that there must be something wrong in this translation; for I always thought it was our duty to try and persuade men; and in order to persuade them, to seek to please them."

"In our personal bearing," said Faithful, "I conceive we may lawfully seek to please them; but not in our doctrines. In them we must be uncompromising."

"Yes, my dear sir," answered Mr. Dulhead, "we might if we were apostles; but you know we are not apostles, and therefore cannot be certain that we are right in our doctrines."

"By tradition," added Dr. Newfaith, "we may be as certain as the apostles were by revelation."

"But the Apostle," observed Faithful, "ascribes

his persecution of the Church of God, in his unconverted state, to his being zealous of the *traditions* of his fathers (v. 14.). May we not err by following the traditions of the fathers in the same way, and be found opposing the truth?"

"Let us not stray from the subject," said the chairman.

"Does it not seem very strange," asked Mr. Wishwell, "that the Apostle went into Arabia for three years, after he was called to preach the gospel? What are we to suppose he was doing all that time?"

"Preparing himself, I suppose," replied Dr. Newfaith, "*by humiliation and self-chastisement*, for his life-long work."

"Is that a *tradition*?" asked Faithful.

"Dr. Newfaith only stated it was his *supposition*," said the chairman, very gently.

"But with all due respect for Dr. Newfaith's opinion," added Faithful, "it does not appear to me to accord with what St. Luke records of St. Paul—'that *straightway*' (after his conversion) 'he preached Christ in the synagogues that he is the Son of God.'—(Acts ix. 20.) Besides, I can hardly think that St. Paul's zeal would allow him to rest for three years in doing nothing. I should rather suppose that he went into Arabia to preach the gospel."

Chairman: "Of that we have no certain information. Let us keep to the text."

"The text tells us," observed the Rev. Ambrose St. George Wheeldriver, "that 'after three years Paul went up to Jerusalem to see Peter.' Does not this imply that, in some sense, Peter had supremacy?"

"If he had a supremacy," remarked Mr. Fairlight, "that did not give him infallibility; for,

from the next chapter we learn that Paul withstood Peter to the face, because he was to be blamed ; so that if the teacher is above the taught, St. Paul must here have been supreme."

Foiled in this attempt to thrust in a dogma of the Papists, Mr. Ambrose St. George Wheeldriver lowered his tone a little, and said, "I am fully prepared to give all due honour to St. Paul ; and, from the last verse of this chapter, where St. Paul says, 'And they glorified God in me,' I think we may fairly derive a sanction for worshipping (I should have said honouring) the saints."

"That is, by observing the saints' days, I suppose you mean," added the chairman.

"Yes—yes."

Here a long conversation took place on the question, whether saints' days ought to be observed, and what was the kind and degree of honour due to them. No regard was now paid to any remarks that Faithful made, as the chairman seemed afraid that he might drive the members of the meeting into a collision. But determining that God's word at least should be heard above the din of human opinions, he said distinctly, and rather loudly, at the end, "It is evidently *not the person of the saint*, but GOD, who is to be glorified for the grace bestowed upon his servants, as he is to be for all other gifts."

The meeting was dissolved rather hastily, because it had sat beyond the proper time, and the members separated on this occasion without any dinner, because there was not a sufficient number disposed to stay to make up a party.

When the next meeting occurred, and the second chapter of the Epistle to the Galatians came on for consideration, no remarks were made worthy of particular notice till they came to the great question of Justification, and how that was affected by circumcision. All the High-Church clergy who were pre-

sent (they were again but few) expressed their opinion, that circumcision's being insisted on by the false teachers as essential to salvation, endangered the justification of men only as being a part of the ceremonial law, which is abolished, and not as involving any *principle* which *may still be at work in the minds of men*.

Upon this Faithful ventured to remark, that if there was not some *principle of error* involved in this particular case of circumcision, which might be at work in all ages of the church, this part of the New Testament must be to us a dead letter, conveying no direct instruction, since we, in this day, are in no danger of returning to the act of circumcision. "Do you not think," he asked, "that there is the same self-righteous spirit operating in the minds of men now, to lead them to seek justification through ritual observances, or in some way through their own works?"

At this observation Mr. Loquax, with Mr. Ambrose St. George Wheeldriver, Mr. Dawson, and two or three others, asserted, that they never yet met with a man who sought, or expected, to be justified by his own works. "Nor do I believe," said one of them, "that such a man is to be found, even among Roman Catholics, much as they are charged with a self-righteous spirit." *

* It is just in this way the Rev. Mr. Gresley speaks in his "Anglo-Catholicism : " — " They " (that is the Evangelicals) " find," he says, " in the Epistles cautions against the notions entertained by the early Jewish converts to Christianity, that it was necessary for them to maintain the ceremonial law of Moses — circumcision and the like. These cautions against a relapse into the ordinances of a system *which our Lord has fulfilled and abolished*, they most strangely apply to those whose object it is to induce men to act up to the *existing ordinances of the Christian Church of which they are members*. It is one of the most remarkable fallacies of modern days."

We should like to know what instruction this learned scribe

"Well," replied Faithful, "I had always thought that a self-justifying spirit was one of the marked characteristics of our fallen race, and that it was the principle which, in all our preaching, we were to labour to bring down, that Christ might be exalted."

"Mr. Faithful means right," remarked Mr. Roodstock, "but he altogether mistakes the matter. He applies to Christians what should be applied only to the Jews. None of the works of a Christian can be the works of *self-righteousness*, because, in holy baptism, every Christian receives the Spirit of God, and, consequently, all his works afterwards are properly the works of the Spirit, and cannot be considered his own natural works."

"But," replied Faithful, "our Church, in her 13th article, says that 'works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not from faith in Jesus Christ.' Now as this article is written for us of the Church of England, all of whom have been baptized in our infancy, and can have done no works before our baptism, it evidently implies that we may not have the grace of Christ, nor his spirit in our hearts after our baptism; and further, that we may do works afterwards which do not spring from faith in Jesus Christ, but from our own natural disposition."

would derive from such parts of Scripture as the Epistle to the Galatians, if it does not set forth to us the danger of trusting in ordinances. For in the passage which follows this he gravely assures us there is no such danger. In answer to the objection which he puts into the mouth of the "Evangelicals" — "you must not regard them" (that is, Christian observances, of which he makes *fasting* the chief,) "*as meritorious or expiatory*" — he says, "But who ever imagined they were *meritorious* or *expiatory*? You are fighting with a shadow." One question upon this will suffice for an answer: Did not the Pharisee, when he said to God, "*I fast twice in the week*" &c. regard his works as *meritorious*?

Here, Mr. Jollyside, who knew something of Greek, interposed, and remarked, that the expression in the 16th verse, "knowing that a man is not justified by the works of the law, *but by the faith of Christ,*" might be rendered, *except through the faith of Christ,* so that though works could not avail to salvation *before* faith in Christ, yet that they would *through* faith in Christ: in other words, that we are justified by such works as are wrought through the faith of Christ, and not by the works which are wrought by us in a state of nature—that Christ has merited that our sincere, but imperfect, good works should be accepted unto our justification."

"It is true," replied the chairman, Mr. Melancthon Mildman, who was a profound classical scholar, "that the Greek *might* be so rendered, but that does not prove that it *ought to be* so rendered. The sense of the words depends upon their connection. The Apostle's argument requires the rendering given in our translation; for if the other rendering were adopted, it would upset the whole of the Apostle's argument in this Epistle, and he would be guilty of the very thing which he supposes only to condemn in the 18th verse, 'of building again the things which he had destroyed;' or, as he expresses it in the last verse, he would 'frustrate the grace of God, and make Christ to have died in vain.'"

Having pronounced this opinion, the chairman proceeded very slowly and gravely to repeat over the 20th verse — "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "Here," he added, "is the great secret of the true Christian's life. If we could but always live this life, being always actuated by the motives and feelings which actuated St. Paul, there would be no danger of self-righteousness, and

no question about the way of justification; instead of ascribing our justification in any way or degree to our own works, we should then be prepared to ascribe it all to Him who loved us, and washed us from our sins in his own blood."

"O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you," was then read.

"It appears from this passage," remarked Mr. Fairlight, "that the Apostle preached the great doctrine of the atonement without any *reserve*, fully and clearly; so clearly, indeed, that it was as if Christ had been exhibited actually crucified before them, and this was effected, not by the use of any pictures or crucifix, but by his *heart-touching preaching*."

"It appears further," added Faithful, "that it is possible for persons who have had the great doctrine of the atonement thus plainly preached to them to become so deluded and deceived, as to be turned aside from the doctrine of justification by faith through the sufferings of Christ, to seek justification by ritual observances."

At this remark Dr. Newfaith looked very angry; and Mr. Loquax, ever forward to advance his crudities, was free to give it as his opinion, that the doctrine of justification by faith, in the commonly received sense of it, was a modern dogma, first introduced by Luther—a most dangerous doctrine, tending directly to licentiousness. "In order to induce people to receive this doctrine," he continued, "the modern fashion is to denounce all men as sinners—transgressors of the law—without a spark of goodness in them—incarnate devils—and I know not what. Now, I think, it leads to much mischief to preach in this way; for either it drives men into despair, and discourages them from at-

tempting to do any good works; or they revolt at it, not feeling themselves to be such guilty creatures as they are represented. It is not true that every man has broken all the commandments, or needs to have such strong convictions of sin as some describe, in order to their coming to Christ. Many have always believed and trusted in their Saviour, and have never been guilty of any great transgressions, but have always led regular lives. It is absurd to represent these as wanting faith, and under sin. Many preach the law as if it was given only to condemn men — to make them feel that they are sinners — and to drive them to seek to be saved through faith."

"But," said Faithful, does not the Apostle say in the 22d verse, that the Scripture hath concluded or shut up all under sin; and was not the law given, to be our schoolmaster to bring us to Christ, that we might be justified by faith?"

"Yes, and when men are led to believe that they are saved by faith, they are encouraged to live in licentiousness; and most of those who receive this doctrine do, I believe, make it an excuse for all kinds of licentiousness."

"Indeed!" exclaimed Faithful, "I thought the common charge against those who held this doctrine was, that they were *too strict*; and that for this reason they were often called *Puritans*."

The chairman, who never liked reflections, immediately turned the question to an inquiry into the proper sense of the word "*bewitched*."

"Whatever may be the proper sense of the word," observed Mr. Dulhead, "I think a great many in the present day must be bewitched, or they would not dispute so much about nice questions of doctrine. For my part, I do not see why we should not be very good sort of men, and go to

heaven quietly without bothering ourselves so much about the way to be saved. That is my creed."

"What is the question now before the meeting?" asked Mr. Meek, in a soft under tone.

"It is about the proper meaning of the word 'bewitched.'"

"We seem," added Mr. Freeman laughing, "to have been bewitched away from our subject."

The word was discussed till not a shadow of a shade of it remained doubtful; and as very few members were present, and signs of impatience were manifested, the chairman hastened them on at rather a rapid rate through the rest of the chapter, taking particular care not to leave a pause at the 27th verse, for the question of the nature of baptism to be raised.

"We don't seem to get on very well," said the chairman, "with this subject; very few of the members attend."

"The fact is," replied Mr. Jollyside, "that many of the members don't like the Scriptures."

"Don't like the Scriptures!" exclaimed two or three at once.

"I mean," added Mr. Jollyside, "that they don't like having a Scripture subject for discussion: and for this reason they stay away."

Here Dr. Dominant came in just at the fag-end of the meeting, (for he always shunned these Scripture discussions,) and inquired, whether they had pretty nearly finished their subject.

"We shall get through it, I hope," answered Mr. Mildman, "in two or three more meetings." Some were now for breaking off from it at once, and choosing a fresh subject. "If we go on much longer in this way," said Mr. Dulhead, "I am persuaded our society will fall to the ground; and I for one should be very sorry to see it come to an end, as then we shall lose all our nice dinner

parties, which, I think, are the best part of our meeting."

"Could we not choose another subject that would be more agreeable to the members at large?" inquired Mr. Roodstock. "I do not think these discussions are of any profit." Here two or three declared that they found these discussions very profitable, and should regret their being broken off. It was accordingly ruled that they should go on and finish this Epistle, and then decide upon some new subject, more agreeable to the members who absented themselves. The remainder of the Epistle was run over in two more meetings, and at the last of them it was decided that they should again return to the rubrics. Dr. Dominant came in just in time to second that proposition. "In my opinion, gentlemen," he said, "you have taken a very wise course, and if nothing else arises to disturb our good understanding, we shall, I trust, go on harmoniously, and with mutual good-fellowship."

A silence ensued. The members looked at each other, as if some of them were aware that a motion of a startling kind was to be proposed at this meeting. Faithful was not without suspicion of it; for Mr. Wishwell had told him, at the commencement of this day's proceedings, that he thought some mischief was being concocted; "for," said he, "before you came into the vestry, I observed that sly fellow, Reynard Placehunter, come into the room, winding and twisting his way like a serpent, to see if his friend Mr. Oxonford was here; and when he found him, he had a private consultation with him, and put a paper into his hand that looked like a motion."

When the question was put from the chair, "Has any gentleman any notice of motion, or any other matter, to bring before the next meeting?" up rose Mr. Oxonford, and said, "I am requested to give

notice of the following motion, to be brought before the next meeting."—"Read it."—"The motion is, 'That any member of this society ceasing to be licensed as an incumbent or a curate in this diocese shall, *ipso facto*, cease to be a member.'"

"Pray, may I inquire whose motion that is?" said Faithful, who knew that it was levelled against him.

"Mr. Oxonford is not obliged to say," answered the chairman, who evidently saw through the whole thing; "he merely gives such a notice."

"But I think, Mr. Chairman, if any notice of motion is given at this meeting, we have a right to know from whom it emanates. Mr. Oxonford says that he has been *requested* to place this notice of motion before the society. Whose motion, then, is it? I may fairly ask. If the real author is ashamed to propose it in person, surely his name, or some name, ought to be given."

"Name, name," cried Mr. Wishwell, Mr. Fairlight, and some others. Mr. Roodstock here whispered to Mr. Oxonford; and the chairman, seeing their perplexity, suggested that Mr. Oxonford had better give the notice in his own name, as if it were his own motion.

"Well, then," said Mr. Oxonford, "I give notice of it as *my motion*."

"This is so important a motion," remarked the chairman, "so directly affecting your established rules, that I think due notice of it ought to be given to all the absent members, that every one of them may have an opportunity of attending, and giving his opinion upon it, at the next meeting."

It was accordingly proposed that a written notice should be sent to every member, preparatory to a general muster at the next meeting; which being agreed to, the assembly dispersed.

CHAP. XVII.

THE PARISH DISTURBED.

"Now Ceremony leads her bigots forth,"
Prepared to fight for shadows of no worth ;
While truths on which eternal things depend,
Find not, or hardly find, a single friend :
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand.
Happy to fill Religion's vacant place,
With hollow form, and gesture, and grimace."

COWPER.

FAITHFUL retired from the curacy of Cherrydale into a state of private independence in the same parish, when the new rector came into residence. Long, however, before this took place, the minds of the people had been disquieted by the report which had reached them of the strange popish pranks which the new incumbent, or his curate, had been playing in his late parish.

"Have you heard, sir," said one of the old parish officers one day to Faithful, "what strange things they tell of our new rector and his curate?"

"It is true, Roger, I have *heard* some strange things ; but we must not believe all that we *hear*."

"No, sir, certainly not," replied Roger. "But I suppose," he added, "if you have heard the same things that I have, there must be *some* truth in them."

"Well, what things have you heard?" said Faithful, just to learn whether he had heard the same things as himself.

"Why, I have heard, sir, that he, or his curate, set up a cross at the foot of the bed of a sick man, and told him to look at that to do him good. They say also that he had a cross set up in one of his rooms upon a table, with a lot of pots of flowers around it, and made his servants bow down before that whenever they came in to prayers. I am told, too, that he forced people to come to him to confess their sins, and that when the persons who came to him were females, he put a towel over his face, and one over the woman's, while he heard her confession."

"No, no, Roger," said Faithful, "I cannot believe the last. The other things may be true; but I am sure the last must be an exaggeration."

"Well, then, you think the other is true."

"I do not wish to think any thing about it," Faithful replied. "I should not like to believe any thing of the kind, unless I was well certified of it. From whom did you hear what you relate?"

"I heard it, sir, from Mr. Trueman, who told me he heard it from a gentleman he met at C——market, who came from our new rector's parish, and complaint, he said, had been made of it to the Bishop."

"Well, Roger, we cannot always depend upon what we hear. If we wait we shall see in time whether these things are so."

Similar stories to the above were continually coming into the parish, and exciting the alarm of the people, so that Faithful was exceedingly glad when the time came for him to retire from the cure. Before, however, he finally gave up the charge of the parish, he faithfully pointed out to the people, as he felt bound by his ordination vows to do, what were the errors of the day, and solemnly warned them to be on their guard—to stand fast in the faith—to let no man deceive them. But, in order to avoid

coming into any direct collision with the new rector, he preached his farewell sermon, by a lawful *anachronism*, a month before he ceased to officiate; after which he carefully abstained from all statements of a controversial character. He had cleared his own conscience, and he left the result with God.

When the new rector came to take possession, Faithful (for he always wished to be personally friendly with him) accompanied him to the church, and performed the office of admitting him into his new living. After what he had heard respecting him, he was prepared to notice anything peculiar in his conduct. The first thing he observed was, that when he came to the entrance of the church, he made a stand, put up his hat before his eyes, and, as it appeared to Faithful, who was standing just behind him, made a cross on his breast. When admitted, the new Incumbent locked himself into the church for an unusually long time; but what he was about all the while Faithful knew not, as, being outside, he was not able to witness.

After the ceremony of admission was over, they returned together to Faithful's house, where he entertained him; but not a word did the new rector drop about his principles or proposed mode of proceeding. He seemed thoroughly to have learned the doctrine of *reserve*. And as he was reserved, Faithful was reserved too, and waited for time to develop what were the rector's real tendencies. When he entered upon his duties in the parish, he proceeded, at first, very cautiously (as might be expected after the check he had lately received), making no marked innovations, and preaching only such general truths as would be admitted by all. His sermons, indeed, were distinguished in general by their *negative* rather than their *positive* character. A single distinct enunciation of the doctrine of

justification by faith, or of the necessity of the Holy Spirit's influence to change the heart, or of any change at all except that which was wrought by baptism, never occurred in his discourses. He dealt almost exclusively in vague generalities; so that, as a pious old man in the parish once happily described his sermons, they began about nothing—they were all about nothing—and they ended in nothing. Not a word ever dropped against Popery; nor would he ever speak of the "Church of England," or of our "Protestant Church," but always in a general way of "Christ's Church." These generalities awakened, of course, no alarm. His endeavour seemed to be, by a most winning gentleness of manner, which was indeed natural to him, to insinuate himself into the hearts of his people, and to gain their affection and confidence. His first two sermons, however, which probably were old sermons taken up in haste, were exceptions to this general description, by containing some rather mysterious statements, which startled the people by their singularity. He spoke much in one of them about the real presence of Christ, and seemed to signify that Christ was or might be really present in any part of the church, in the very stones, and especially in the elements of the Lord's Supper. He argued also, that as Christ was forty days with his apostles after his resurrection, "speaking to them of the things pertaining to the kingdom of God," there must have been many things delivered to them, which have not been committed to writing, but which we are to receive from tradition. But what struck the attention of the people most, was his affirming in one of these sermons, that the places in the Psalms where fire and hail, snow and vapours, beasts and flying fowl are called upon to "*praise* God," are not to be regarded as mere poetical figures, but that we were to believe that these

creatures were all possessed and actuated by *spirits* capable of *actively* and *consciously* praising their Maker. This made one lady of the congregation say, that she should be afraid for the future to kill and eat *chickens*, lest she should be destroying one of these intelligent spirits.*

Subsequently the new rector's preaching became strictly conformed to the prescriptions of Tract 87., that is, he continually "insisted upon natural piety, on the necessity of common honesty, on repentance, on judgment to come, without any mode of expression that excepts ourselves from that judgment, by urging those assistances to poverty of spirit which Scripture recommends, and the Church prescribes, such as fasting, and alms, and the necessity of reverent and habitual prayer." (Tract 87. p. 58.) The propounding of these sentiments excited, of course, no distrust, because there was nothing very striking in them, and their origin and object were not known. The new rector was daily growing into the confidence of the people; they began to believe that what they had heard of him could not be true;

* There was one feature which struck Faithful as somewhat peculiar in Mr. Wheeldriver's manner, and that was his *extreme reverence*. In catechising the children he would speak to them with a sort of trembling awe, especially if touching upon the Sacraments; and this just corresponded with what the schoolmaster once told Faithful of Archdeacon Rome-worthy — that he would never allow him to speak to the boys of the absurd notions of the Roman Catholics respecting the sacraments, lest it should destroy their *reverence*. It appears from Mr. Gresley's *Anglo-Catholicism* that it is just this *ignorant reverence* which the Tractarians are most anxious to restore. We are no enemies to reverence in its proper place, and towards proper objects; but we should like to know, first, *what it is* that the Tractarians would make the *ground* and *object* of our reverence, before we would encourage its exercise in the young in their way.

his courteousness, and fascinating gentleness of manner, had so won upon them, that, miscalculating the strength of the Protestant *principle* that was in them, he seems to have thought that he should have no difficulty in carrying out all his objects. Mr. Churchwarden Straightforth, who had heard of his doings in his former parish, had said, very properly, "We will not condemn him till we have had an opportunity of judging for ourselves." The new rector's special object appeared to be to make sure of *him*. He showed him the most marked attention, and evidently thought, "if I can secure him, I shall be able to do all that I desire." One day, when Faithful had accompanied the rector to make a call upon the churchwarden, he remarked, after leaving the house: "There is an ingenuousness of disposition about Mr. Straightforth which is very pleasing, and makes him a most desirable person to have as churchwarden."

"Yes," Faithful replied, "he is a man of thorough integrity, and one of the best attendants in the parish at church. He will always do what's right." Things passed on; Mr. Straightforth and his brother churchwarden appeared secured: now seemed the time to begin the denouement of his Puseyite principles. The first sign of the new light which had dawned upon him, was his putting up two large carved candlesticks with huge wax candles upon the communion table. These were brought in under the covert of a Friday evening service, which he held, contrary to all rubrical direction, in the chancel. For this purpose they had the appearance of being necessary, and no complaint for some time was made. Faithful, and Mr. Churchwarden Straightforth, with their families, continued to attend this Friday evening service. There was, however, a popish air given to it, which caused Faithful some

misgivings as to its effects. He observed that the minister and his household all knelt in an erect posture, like the Papists, and turned towards a picture of Christ, which had been put up between the two wax candles, when they prayed. This looked to him very much like worshipping an image. But he revealed his misgivings to no one but his wife, and went on attending the service, lest he should be setting a bad example. One day, when he called upon Mrs. Trusty, an elderly lady in the parish, who had a large family under her care, she began the conversation by saying, "Mr. Faithful, I wanted to see you, to ask you a question about our Friday evening service. Some people have told me it is very popish, and I have thought so too; but I have attended it, because I saw you and your family have attended. And to those who have told me it is popish, I have replied, Mr. Faithful attends it, and I am sure he would not do so if he thought there was anything wrong in it."

"Well," said Faithful, "I have not thought it proper to be looking about during the prayers, to see what others were doing; so there may be some things done, for aught I know, which I have not observed."

"But I have watched the Rector," she replied, "in all his movements; and I have noticed that he is continually looking up at and bowing to that picture, while he is saying the prayers, and makes such strange faces, that it is quite horrible to look at him. This has made me say, that he must be either a very good man indeed, or a great hypocrite. I must confess I do not like such ways. Tell me, what do you think of them, Mr. Faithful?"

"We must not set a man down for a hypocrite," said Faithful, "for the mere turn of his face," and at once turned the subject.

As he walked home, he reflected upon what he had heard, and upon the effects of such a mode of worship, and thus resolved: "If my attendance at this service, of the tendency of which I have myself some misgivings, leads others to attend it against their own conscience, I will attend it no more." From that time he and his family absented themselves from this service. Others took alarm, and Mr. Churchwarden Straightforth was urged to interfere. With a commendable forbearance he answered, "Let us not be hasty; there is not much wrong yet: let us wait, and see whether any thing else follows."

Soon after this, the singers were removed out of the gallery into the chancel, the practice of chanting the service was commenced, preaching in the surplice, turning to the east, omitting the prayer before the sermon, while strange and mysterious statements were made about Christ's real presence in the sacrament — his power of changing the nature of things, so that what was one thing naturally should become a different thing spiritually — that when Christ spoke of eating his flesh and drinking his blood, we were not to take these expressions figuratively, but in the literal sense. Added to all this, Mr. Straightforth had discovered, that the Scripture readings had been superseded in the school by other readings, and the evangelical Psalms and Hymns by some hymns of a decidedly Popish character. These various things put together, determined him to take some decisive steps to stop the progress of these Romanising innovations.

His brother Churchwarden, Simon Crooked-soul, had all along professed himself a resolute Protestant, and had boasted a great deal more than Mr. Straightforth about what he would do, if ever Popery was attempted to be introduced into the parish. He was, indeed, the first to propose to Mr. Straight-

forth to call upon the rector, and remonstrate with him about his doctrines and doings. They did call and reason with Mr. Wheeldriver, but without effect. With all his apparent gentleness, he was not to be moved from his objects by the scruples of churchwardens, or out of regard to the tender consciences of his people. What was to be done?

About this time several other parishes, in different parts of the country, were disturbed in like manner—one very near Cherrydale itself. Pamphlets and protests were flying about in all directions. One of these forms of protest, suited on the whole to the parish of Cherrydale, was received by Mr. Churchwarden Crooked-soul. He hastened, without delay, to his brother churchwarden with it. "I am quite in favour," he said, "of appealing to the Bishop, only I should like just to ascertain first (for he was a *calculating* man) what is the general feeling of the parishioners. If you will go round the parish with me, Straightforth," he said, "and take the opinion of the people from house to house, and there is found to be a decided majority in favour of an appeal, I will join you with all my heart in making it."

At once they set out, and by night they had canvassed the whole parish. The result was, that five out of six were in favour of a protest. Their next step was to call a vestry meeting of the principal parties favourable to a protest, to determine upon the points of which they should complain. Faithful, being summoned to attend a meeting at the vestry, went, in common with others of the parishioners. Mr. Straightforth, as being the minister's churchwarden (they had requested the rector to do it, but he had declined), took the chair, and opened the proceedings. He detailed the innovations which had been introduced into the church, and also the

discoveries which he had made in the schools of the substitution of new books, giving, at the same time, extracts from them to prove their Romish character. "We, the churchwardens, are now prepared," he said, "with your concurrence and support, to make an appeal to the Bishop."

Mr. Simon Crooked soul seconded this proposition in a long speech, in which he stated very fully his convictions and feelings, the interviews he had had with the rector, the arguments which he himself in particular had made use of to prevail upon him to return to the accustomed mode of performing the service, &c. "I told him to his face," he said, "that I decidedly objected to his proceedings, and was determined to resist them." And then, addressing himself to the meeting, he added, "You will not find me a man who will turn from his purpose."

After this speech, it was unanimously agreed that a committee of five persons should meet that very evening at Mr. Straightforth's house, and settle upon the form of the address to be presented to the Bishop. They desired Mr. Faithful to be one of the number; but that he declined, on the ground that it would not be seemly for him, being a clergyman, though he had a perfect right as a parishioner to do so, to take any personal part against the rector. He had written to him privately to urge him, for the peace of his parish, to refrain from the innovations he was making, which he foresaw would inevitably cause disturbance if he went on; and having done this, he considered he had done his duty.

Not being able to prevail upon Faithful to be one of their committee, they requested him, *as a favour*, to direct them as to the proper mode of addressing a Bishop, and to revise the protest upon which they should agree. To do this he felt to be in no way inconsistent with his character, and accordingly he

consented. The form they had received was brought forth ; parts of it were omitted as unsuitable, some altered, and other parts were added, according as they were required to meet the particular case. The substance of the intended address was agreed upon that very night, and a fair copy ordered to be prepared for them all to sign the next morning. They all expressed their approval of it, and all promised to meet at a fixed hour to put their names to it. At the appointed time all attended, except Mr. Slippery, a friend of Mr. Crooked-soul's. As it turned out to be a damp foggy morning, and they all knew Mr. Slippery was afflicted with rheumatism, their united conclusion was that he was prevented from coming by the weather. Thus judging, they thought they might safely append his name for him, as he had signified his full concurrence with the petition the night before. This was accordingly done ; and the petition was posted off without delay to the bishop. No answer was returned for several days. At last there came a letter from his lordship, to say that he had instituted enquiries through Dr. Dominant, the rural dean, into the allegations contained in the protest, and was assured that they were most of them mere "groundless surmises ;" that there was "no disposition on the part of the rector to introduce Popery ;" and that it was not the fact that a majority of the parishioners were in favour of the complaint. Concurrent with this there appeared a letter in the public papers, signed by Simon Crooked-soul and Mr. Slippery, denying that they were any parties to the petition, and representing that Mr. Slippery's name had been put to it without his own consent."

This looked all very mysterious to the other members of the committee ; but Simon's wife let out the secret. It appeared that, after Simon had signed the petition, he had calculated consequences

and had been, and taken, the advice of the Honourable Mr. Halfway, a neighbouring clergyman, for whose noble father Mr. Crooked-soul had been in the habit (for he was a builder) of doing much work. The Honourable Mr. Halfway had assured him that the things of which they had complained were not popish—that what the rector was doing was all quite right; and that it was very sinful to disturb a parish about such questions; at the same time reminding him that he had had much work to do for his father *in past times*. Mr. Crooked-soul took the hint, and he came back a decided convert to his rector's opinions, and prepared for the future to be one of his strongest supporters.

The way, it is related, in which Dr. Dominant, the rural dean, conducted the inquiry was this: he sent for Simon Crooked-soul, of whose conversion he had probably been informed, to meet him in *the presence of his own landlord*, who was one of the rector's *most enlightened* supporters, at the *rector's own house*, together with Lawyer Lookaside and Farmer Pliant, all of whom were known to be on the rector's side. Of the other churchwarden, Mr. Straightforth, and of the rest of the committee, he made no inquiry. The subject too of the doctor's particular inquiry from Mr. Crooked-soul was, whether Mr. Faithful had taken any part in drawing up the address. Upon the testimony of these witnesses *alone* the High Church Dr. Dominant sent in his report to the Bishop, upon which the above answer was grounded.

Mr. Churchwarden Straightforth was not, however, to be thus turned aside from truth, and from justice. He straightway obtained the signatures of five to one of the principal parishioners, and sent them, appended to a new remonstrance, to the bishop. This was an exposé which Dr. Dominant had not probably anticipated, and will account for

his subsequent acts of persecution against Mr. Faithful.

It was thought that an effort had been made to get Faithful suspended; but the bishop had too strong a sense of what was just and right to allow himself to be induced to gratify personal spite by injuring a meritorious individual; and perhaps the fact that Faithful's character, as a clergyman, stood so high with the people as to make such an experiment dangerous, might have had some influence in the matter. With that kind of wisdom for which most of the bench is distinguished, the bishop thought it sufficient to give the go-by to so zealous a man as Faithful, and to leave him to shift for himself. His Lordship in particular is known to be the patron of none but *quiet, ease-loving* High Churchmen, the consequence of which has been that his diocese has become notorious for the inefficiency of its clergy, and the general ignorance and irreligion of its people.

In the case of the parish of Cherrydale, however, the good bishop, as he seems to have wished to do justice, or at least to restore peace, commissioned the archdeacon next (Dr. Dominant having proved his utter unfitness to be entrusted with such a matter) to go and hold a court of inquiry. The inquiry (if *inquiry* it might be called) took place in the vestry, and consisted in the archdeacon's simply giving his opinion upon the allegations in the protest, without allowing the parishioners to add one word in support of their statements. The only concession he advised the rector to make was, to remove the candles from the communion table, — which "sacrifice," he said, "I advise him to make, and you to accept, as a *peace-offering*." This was agreed to by the rector; upon which agreement being signified, the archdeacon rose and said, "Now, gentlemen, let me shake hands with you all, and recommend

you all to shake hands with your worthy rector, and henceforth to live in peace."

So ended the High Church Archdeacon's inquiry, but it did not, nor could it be reasonably expected that it would, restore peace. The main object of the Archdeacon evidently was, to get both the rural dean and the rector out of the scrape, and to save the bishop from further trouble.

It should be recorded here, that the Archdeacon afterwards addressed a letter to Faithful, rebuking him for having acted, as he stated, "in a manner unbecoming a clergyman," in giving his assistance to the people against their minister, and urging him to make his humble apology to the Rev. Ambrose St. George Wheeldriver, the rector, for what he had done, and to assure him that henceforth he would be ready to support him in the parish in any way he might please to direct.

To this letter Faithful returned one of his usual uncompromising answers, to this effect:—

"Mr. Archdeacon,

"I regret that I should have fallen under your displeasure, but I cannot allow that to alter my sense of duty. You rebuke me for having violated the *esprit de corps* of my order, in taking the side of the people against a clergyman; and you urge me to act upon that principle for the future. You must excuse me if I decline to act upon any such principle, *where truth is concerned*; for I cannot forget that it was this principle which led the whole Jewish priesthood to unite in condemning my Divine Master, who, you must admit, had truth on his side. While, therefore, the truth is on the side of the people, I shall feel it to be my duty to give them my countenance and support. And I beg most respectfully to say, in reply to your sug-

gestion, that I should make an apology to Mr. Wheeldriver, and offer to render him any aid in my power, that I can make no apology to him while I feel that I have done him no wrong, and can give him no support, while he continues to pursue his present course.

“I have the honour to be, &c.”

The parishioners of Cherrydale remonstrated once more, after this, to the bishop against their rector's proceedings; but, obtaining no redress, the most pious part of them left the church—not to go to a dissenting chapel (from that Faithful, always true to his Church, dissuaded them), but to go to another church, where their feelings might be offended with no Puseyite fooleries.

But Easter was coming round, when new churchwardens must be chosen, or the old ones re-appointed. Will the rector reappoint Mr. Straightforth? was naturally the inquiry. It was surmised that he would not, after the way in which he had performed his duty. As to Mr. Crooked-soul, it was concluded that the rector would certainly wish to see him reappointed, because he had served him so well; but his appointment rested with the parishioners, and it was determined by the majority of them, that he should not continue to hold the office. They decided upon making no stir about this matter, but quietly to set him aside by nominating another person in his place. But two or three days before the Easter meeting they heard, to their utter surprise, that the rector was actually canvassing the parish in person in favour of Mr. Crooked-soul. This excited their indignation to the highest pitch. “Is he not rightly named Wheeldriver,” said Mr. Straightforth, “for this shows that he will *drive* all that will *turn* before him.”

Mr. Straightforth now commenced a canvass on behalf of another person, and when the day of the election came, the two parties mustered all their supporters. Between the two the vestry was crammed. Never had there been witnessed before such a meeting in Cherrydale. The rector, as was expected, elected Mr. Pliant as his churchwarden, in the place of Mr. Straightforth. The parishioners next proceeded to the election of theirs. Mr. Standfast nominated Mr. Trueman as a fit and proper person to watch over the spiritual interests of the parishioners, and Mr. Straightforth seconded that nomination. The minister's party nominated Mr. Crookedsoul. To his being re-appointed some of the parishioners ventured to object, on the ground of his past unworthy conduct. Hereupon a wealthy Socinian in the parish, whom, from his satanic countenance, we may name Lucifer Leer, arose in his defence, and poured forth such a volley of abuse upon Mr. Faithful as threw the meeting into the greatest commotion. What could have induced him to take the Romanising rector's side was an enigma to all the parishioners, for he had, almost up to the very day of the election, expressed the strongest repugnance to his proceedings. There were, however, reasons assigned which cannot here be mentioned. That corruptest of all corrupt ministers, Walpole, has told us that "every man has his price." What was the price paid for the Socinian's support was only a matter of surmise. Some said it was an invitation to dinner. Certain it is that Faithful had never invited this gentleman to *his* table. But it was evident that, by some means, his mind had been strongly biassed against him, and his support engaged on the side of the Puseyite rector. He put himself forward on this occasion, indeed, as his champion. There were not wanting others to defend Mr. Faithful.

Provoked by the interference of the rector in the election of their churchwarden, the parishioners now charged him with having acted unworthy of his office in canvassing for Mr. Crookedsoul. He denied that he had solicited the vote of more than one individual. Several voices immediately responded — "It is false." One said, "I know that you asked Mr. A.," and another said, "I know that you asked Mr. B. to vote for Mr. Crookedsoul." "You have no right to interfere in the choice of our churchwarden; we will choose our own." "Well, then," said the rector, "let it be put to the vote." Hands were held up and counted; and it appeared that there was a slight majority against Mr. Crookedsoul, and in favour of Mr. Trueman.

"Let me take the names all down," said the chairman, taking the pen in his hand. The names were all taken down in the vestry-book, and counted again, and still there was found to be a majority against Mr. Crookedsoul.

"Now," said the chairman, turning to a large landholder, an out-parishioner, who, with two or three others, had been brought to the vestry on this occasion to vote, "is the time for you to demand a poll." By Gilbert's Act these large landholders could have several votes in a poll, while in an ordinary vestry they could have but one. "I demand a poll," replied this gentleman. "You have no right, now," said the parishioners, "to demand a poll; the gentleman we nominated has been fairly and regularly chosen." The rector ruled that the poll should be taken. To this the other party unwittingly consented; whereas, if they had stood upon the names which had as unwittingly been entered by the rector in the vestry-book, (as they afterwards learned by reference to the highest legal authority,) their election could not have been upset. The next day

was fixed for taking the votes of all who had a right to vote, which included many even of the poor. It was proposed, and acceded to by the rector, as being most fair, that the two outgoing churchwardens should take the votes; but when the day of the election came, he insisted upon taking them himself. In the meantime the two parties had been flying in all directions to get voters, and when the hour for going to the poll arrived, the once quiet village of Cherrydale was filled with all the commotion of a public election. Out-dwelling landlords were hurried (not knowing why) to the rector's help: even WOMEN were brought in post-chaises to vote—treating at the "*Inn*" was resorted to by his party to a great extent. Many of the poor, and those in trade, who came to vote for Mr. Trueman were frightened into voting for Mr. Crookedsoul, when they saw the rector in the chair: thus, *volens nolens*, the rector secured a majority in favour of Mr. Crookedsoul, and got the parish absolutely under his own sway.

There was much in all these proceedings which must be passed over as coming under the description of the *falsitas dispensativa* of which the Tractarians are known so largely to make use.

It was from the midst of this scene of contention, Faithful, after having given his own vote, retired to attend the clerical meeting at Steepleton, which was held on the same day, where he had to witness a contention little more creditable.

CHAP. XVIII.

THE STAR CHAMBER REVIVED.

"The clergy, when they refuse to accept of divine grace, have always been the worst enemies to real spiritual religion. All experience declares this, and especially the history of the sufferings of Christ our Lord."

BISHOP WILSON.

"Now, like a long forgotten strain,
Comes sweeping o'er the heart forlorn
What sunshine hours had taught in vain
Of Jesus suffering shame and scorn,
As in all 'faithful' hearts he suffers still"

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ON the day of the dreaded meeting, when, as warning had been given, the work of expulsion was to commence, Faithful, whose character it was never to shrink from danger, was waiting at the door of the church, in conversation with his unprejudiced high church friend, Mr. Stevenson, when he beheld Dr. Dominant at a distance approaching, with a long train of gentlemen in black following him as their general to the scene of action. As he passed Mr. Stevenson, he beckoned him away, saying, "Here, Stevenson, we want you." He evidently calculated upon having Mr. Stevenson, from his known high church principles, as one of his supporters. Into the vestry they proceeded; and Faithful, with a number of other members, quickly followed.

Dr. Dominant at once took the chair, and, with a voice which betrayed that there was something of mighty moment labouring in his breast, read through the usual prayer — "Prevent us, &c." This being over, they proceeded to settle the business questions of the meeting, such as the proposal of new books, the payment of fees, &c., during which Dr. Dominant showed himself unusually courteous (he could be as bland in his manner as any frequenter of king's palaces) to most of the members. He assumed, too, and maintained throughout this meeting a tone of unusual moderation, as if he felt that, being in the seat of a judge, he must keep up the *appearance*, at least, of impartiality. When all the business questions were declared settled, the chairman turned to Mr. Oxonford, and said, "I believe that you have some motion to bring before the meeting. Will you please to read it."

"The motion of which I have given notice, and which I now beg to move," said Mr. Oxonford, "is that any member of this society, ceasing to be licensed to any cure in this diocese, shall *ipso facto* cease to be a member." Instantly that the motion was read, up started the Reverend Reynard Placehunter from behind two other gentlemen, over whose shoulders he was looking, and said, in a firm tone, "I second that motion."

"I oppose it," responded Mr. Fairlight, immediately: "it is a motion which cannot be entertained. I take this objection to it *in limine*, that it goes to alter the original constitution of the society, and to deprive existing members of their vested rights. You have a library: to that library every one of the members has contributed: it is, therefore, a common property; and it is not just to deprive any one of the privilege of using that to which he has contributed, and of which he is a part possessor."

“ But I object to the motion farther, as involving an absurdity. This is named ‘ A *Clerical Society*;’ and yet, by this motion, you would exclude some who are clergymen, because they do not happen to be licensed to any cure. Does a clergyman cease to be a clergyman when he ceases to be licensed? If he ceases not to be a clergyman, then he ceases not to be qualified to be a member of a clerical meeting. But some, I must suppose, disapprove of the society as at present constituted. If there are any who do so, after having joined it upon certain rules which they knew, I maintain that they ought to withdraw, as they are at full liberty to do, and not to attempt to force out any who approve of this society as it is, and are willing to abide by its rules. If only two persons choose to continue as members of this society, according to its original foundation, they are the society: and all the books of the library belong to them. Your rules give you no power to make such a motion as the present: and therefore, on this ground alone, I contend that it cannot be entertained. I move that the motion be dismissed as being a direct infringement of the original constitution of the society, and unwarranted by the rules.”

This straightforward speech appeared rather to pose the members, and the question was referred to the chairman, whether the motion could be entertained: Dr. Dominant ruled that it could; and the discussion proceeded.

Mr. Loquax declared, “ I think it highly desirable that we should have such a rule as the one proposed, both as bringing our society into more strict ecclesiastical order, and as giving us a power of getting rid of members who, not being under the restraint of a licence from the bishop, may

not show themselves sufficiently submissive to authority. Here he entered into a long history of church laws, &c., too tedious to be here related; and concluded his long speech by declaring that he knew of no particular individual member whom it would affect, to render it objectionable on the ground of being personal.

"The truth is," added the Rev. Roger Dulhead, who was an honest plain-spoken man, with all his faults, "this motion would never have been thought of, or proposed, had it not been that there is one individual in this society who has made himself obnoxious to some of the members; and this is an indirect way of getting him ejected. I do not name that individual: but it is well known to most here that what I state is the fact. I know not whether it arises from his not being a person of 'high breeding,' or from not being accustomed to the society of gentlemen, or from some twist in his temper; but, from whatever cause it may arise, certain it is, that all this commotion in our society has been caused by his being among us. Now I, for my part, do not see why the society should be disturbed, and its very existence endangered, for the sake, or by the presence of, one individual member. We do not meet here, I conceive, to contend about doctrines, but to promote mutual good-fellowship, and that we may have an opportunity of dining together. That, in my opinion, is the chief end of our meeting. But if that end is to be defeated by one member being among us, (and I know many keep away because he is here,) I am for 'taking the bull by the horns,' and casting him out of the society at once. By getting rid of him, we shall, so to speak, take the sting, which causes it such convulsions, out of the side of the society, and may hope to go on, as we have done before,

in harmony and peace. I, therefore, shall give my vote for the motion.' "

Dr. Dominant was now for putting the question to the vote, when Mr. Fairlight rose again, and said,

"I do not think that a motion of this kind, affecting, as it now appears it does, an individual, ought to be put hastily to the vote. It ought to be proved first that he has been guilty of some tangible offence; and I have not yet heard any offence proved, or even distinctly alleged. It is a serious matter, I consider it, to trifle with the characters of individuals. Such a motion, I would suggest, ought not to be carried hastily, or without due consideration."

"Well, if any gentleman," said the chairman, "feels reason to object to it, now is the time for him to speak."

"I cannot but object to it," added Mr. Meek, "as being a personal motion. Had it been a mere abstract question, affecting none of the existing members of the society, but altogether prospective in its operation, I might, perhaps, have been able to approve of it; but I certainly cannot give my vote for it after what has been revealed." A pause ensued, and the eyes of several of the members appeared to be turned towards Mr. Melancthon Mildman, who sat silent, with his head reclined, in apparent thought. The one party seemed to think: "If we can get him on our side the motion will be carried:" the others looked at him as if they calculated upon his opposing it. Dr. Dominant gave him one of his bland smiles, as if to beckon him to speak. At length he rose, with a calm dignity, and said:

"There are three reasons why I cannot vote for this proposition. 1. Because it would be an infringement of the constitution of the society, a departure from those rules laid down at the outset,

upon which the present members were induced to join it. 2. Because it would deprive those whom it would affect of rights and privileges to which they have an equal claim with ourselves. 3. Because it is a personal motion, and I think that it would alike unbecome our character, both as gentlemen and as Christians, to support motions that were purely personal."

Much confusion ensued upon this weighty condemnation of the motion. Members were whispering to each other all round the room. "Order, gentlemen, order," cried the chairman. "Chair, chair," responded some of the members. When order was restored, Mr. Roodstock rose, and declared that he was still inclined to adhere to the motion. "It appears to me," he said, "that a rule of this kind is imperatively called for by the present state of the Church and the conduct of some of the clergy. I must confess that I can no longer attend these meetings with that confidence with which I formerly attended them. I never can feel certain that opinions which I may express here will not be reported out of doors," (looking at the same time at Faithful, who was apparently engaged in taking notes). "And as there is now so much contention among the people, excited, no doubt, by secret enemies to the progress of catholic truth, it appears to me very unsafe for the society to have in it any member who will side with the laity against his own order. We have heard of contention and strife being brought almost to our very doors. Parishes, where the good work of restoring catholic customs was proceeding favourably, have been stirred up to oppose them, and this spirit has striven to gain place even in our own society. Had it not been for the great tact of our esteemed vice-president, Mr. Mildman, who occupied the chair while the Epistle to

the Galatians was under discussion (and who, I regret to find, does not support this motion), we should often have been driven on the rocks of controversy; for our opinions were never allowed to be received without their truth being questioned by one individual. It seems to me to be most important to keep party spirit out of our meetings; and I very much deprecate the introduction of any such spirit among us. The sooner it is got rid of, I think, the better.

"Knowing that this motion was to be made, I wrote, telling all the circumstances, to my esteemed friend the Venerable Archdeacon Romeworthy, who was formerly one of our most efficient members, and who has lately published a work of uncommon depth upon Church Discipline, for his opinion as to the expediency of the proposed motion, (I am sure his approbation of the proceeding will have great weight with this meeting, since always *laus est laudari à laudato viro*,) and he expresses his entire approval of the measure. The Church has always had the power (though since what is called the Reformation it has been very little exercised) of ejecting and otherwise punishing unruly members; and I do not see why we, in a society like this, should not exercise that power where we see just occasion.

"But, independently of this, I think it is desirable that we should bring our meetings as much as possible into accordance with the order of the Church, and under proper ecclesiastical authority. For my part, I should prefer to see the society in its present form altogether dissolved, and the proper elements of it absorbed in a regular rural decanal meeting." ("Hear, hear," from Dr. Dominant, who was the rural dean.) "It may be considered now in the light of a secret meeting of priests; and the canons condemn all such meetings. That great evil arises out of such meet-

ings appears from the case of those five Essex clergymen, who are every year concocting a complaint against the venerable Society for Promoting Christian Knowledge. But how can we condemn their meeting together without being under any regular ecclesiastical head, if we meet in the same way? I therefore am strongly in favour of the motion; only I should be disposed, if I felt sure of being supported, to move that this society should be altogether dissolved, and that there be substituted for it a regular rural decanal meeting."

Dr. Newfaith, Mr. Pumansey, and some others, expressed themselves in favour of the motion; but many still objected to it, on the various grounds of its being contrary to the established rules, destructive of individual rights, and personal in its spirit. Some said, why not adopt, then, Mr. Roodstock's last suggestion, and make it a rural decanal meeting? Here Mr. Dulhead, who liked to speak his mind, and who was reported to be rather jealous of the rural dean, interposed, and said, "If you propose that, I shall vote against it. I do not think that it will be an improvement to put it under some one in authority, for then all freedom of discussion will be gone. Most of the members will be afraid to open their lips, or to express an opinion opposed to that of the chairman, lest they should lose preferment. But if you keep to the original motion, I will give you my vote." Dr. Dominant was again for putting it to the vote, when Mr. Melancthon Mildman rose and moved, that the question should be adjourned to the next meeting. "For this," he said, "is a motion too serious in its consequences to be decided hastily, or under the heat of excited feelings. Let it stand over till the next meeting; and in the meanwhile members will have time to weigh the matter impartially, and may thus avoid coming prematurely to a

decision which they may see reason afterwards to regret."

As it was pretty evident, that if now put to the vote, this motion would be defeated, it was agreed by the High Church and Tractarian party, that it should stand over to the next meeting.

During the whole of this discussion, Faithful (though he knew well that the motion was levelled against him, and that he was the individual so offensively referred to) maintained unbroken silence. No person could well bear abuse with greater patience than Faithful, or exhibit greater firmness against opposition. It was opposition, indeed, that brought out the strength of his character. When any thing depended upon his own powers, he was timid even to weakness, always wanting confidence in himself; but when others set themselves against him, with the attempt to overcome him, and he knew he had truth on his side, he was as firm and unmoved as a rock. Like Luther, he would have faced this meeting at Steepleton, if there had been as many devils there as there were tiles on the houses; but he persuaded himself that by exhibiting an example of forbearance, under the most provoking personalities, the anger of his enemies would be appeased and subside.

The adjournment of the motion, it was thought, was only a quiet way of getting rid of it, (such, no doubt, was Mr. Mildman's charitable motive in moving it,) and no one expected that the subject would be revived. But "malice," it has been truly observed, "never sleeps." At the next meeting the High Church and Tractarian party mustered in great force, while some of Faithful's supporters, entertaining the opinion that the question would not be revived, and others from other causes, failed to attend. The consequence was that the assailing

party ultimately carried their motion by a majority of three, and Faithful was, by this means, ejected from the society.

By this fiat of a factious party he was deprived of all his vested interest in the library, which was common stock. Even of the use of the books, several of which he had himself presented to the society, (it is believed he gave more volumes to it than any other member,) he was hereby deprived. And he was sent forth into the world a dishonoured man, *if to be cast out by such men be a dishonour*. He had the consolation, however, of remembering that he was no worse treated than Christ and his Apostles. He had farther the satisfaction of seeing that no one whose character rendered him worthy of his sincere respect voted for his expulsion. Not being able to play the plausible, he was a man who made but few friends, because few knew his good qualities, or could make allowance for his faults; but what friends he had were always *true* friends. Even the High Churchman, Mr. Stevenson, whom Dr. Dominant endeavoured to enlist into his unholy crusade against an humble individual, refused to vote with him. "I was determined," he said to Faithful afterwards, "not to be made a party to such an unjust proceeding;" and it gives additional weight to Mr. Stevenson's testimony in his favour, that he had had frequent opportunities of judging of his merits as a clergyman by his officiating for some time for him. Several others of what would be considered the High Church party took the same side; and it is rather singular that they were just those members who had belonged to it from the very beginning, when it commenced with discussing *scripture subjects*.

The course which the motion took, and the means by which it was carried, at the second meeting,

furnish such an exhibition of *Tractarian tactics*, that it may be instructive, and supply a salutary warning to some, that they should be related. The following is an outline of the proceedings:—

Mr. Dulhead, upon the re-proposal of the motion, opened the discussion by declaring that though he was the first at the former meeting to express himself in favour of the motion, yet that, since he had reflected upon it, he had come to the conclusion that it would be altogether unjust thus to brand an individual with disgrace, against whom no offence had been proved. He regretted, he said, the offensive language to which, on the former occasion, he had been led to give utterance, and ended by expressing his determination to vote against the motion.

Here Mr. Loquax, ever forward to take part, repeated that he was disposed still to support the new rule, on the general ground that it was desirable that they should have a power of excluding troublesome members. "But," he added, "I know of no offence against any of the present members, except that one, I have been told, was observed at the last meeting to be taking notes." "I suppose," Faithful said, "you mean me?" "I do; and where I know of any offence in an individual as the ground of a proceeding against him, I will not attempt to smother it up and conceal it, but will openly state it, as the reason of my conduct towards him. I certainly do think that the taking of notes in such a meeting as this is an offence, and ought to be visited with expulsion upon the offender. For this reason alone, then, I will now support the motion."

But this, it was observed by several directly, was taking up entirely different ground,—ground upon which the original motion did not pretend to rest, while, at the same time, it did not divest it of its *personality*.

As the *personal* character of the motion seemed to be the chief ground with many of the members for declining to vote for it, the Rev. Ignatius Loyala Pumansey hit upon this *worthy* expedient for getting over the difficulty. He actually proposed that they should add a rider to the resolution to this effect: "It being hereby declared that nothing personal towards any individual is intended!" "But," observed Mr. Mildman immediately, "the rider itself would *imply* that there was something personal in the motion, or why put in a denial of it?"

This was seen by some of his own party to be a transparent covert to the real truth; so they advised Mr. Pumansey to withdraw the addition; and the motion was allowed to stand in its original form.

"Really, gentlemen," said Dr. Dominant, the chairman, "if we go on in this way, proposing alteration after alteration to satisfy the scruples of every individual, we shall never get through the business. I think, as all has now been said, both for and against, that can be said, I had better put it to the vote, and bring the matter to a decision."

Faithful, who had hitherto observed a strict silence, now arose and addressed the meeting nearly as follows:—

"Mr. Chairman, and my Reverend Brethren, before this motion is finally put to the vote, I beg to be allowed to say a few words.

"It has been admitted, and it cannot be denied, that I am the individual aimed at, and to be affected by the new rule that is now proposed. And as I have been so often personally alluded to in this discussion, and as many insinuations and reflections of a highly offensive character have been thrown out against me, I may be permitted, I trust, to speak in my own defence, without being put down by any

force of authority, while I exceed not the freedom of speech which has been allowed to others. I will first notice the character of the motion, taken *per se*, and then what is personal to myself.

I. "You will allow me to observe that this motion, taken *per se*, or viewed abstractly, is objectionable, because its tendency is to destroy vested rights. The members of this society have a common property in the library: all who have, or shall hereafter become members of this society, will acquire an interest in this common property, and yet your motion will, if carried, deprive them of that interest, under circumstances over which they may have no controul. This, then, will be a violation of common justice. It will be, too, against all precedent, for it is a principle in law that vested interests should be respected. I suppose that you, who have livings, would not like to have such a principle applied to them. All laws in general touching acquired rights, I need not tell you, are *prospective*, and not *retrospective*, in their operation. But by this motion you will deprive some of the present members of this society of their privileges. If the rule had respect only to the future, and was to be applied only to those who shall hereafter become members, then, as they would join it with the knowledge of this rule, there would not be the same objection. But leaving this point, let me refer to the circumstances out of which this motion arises, and by which it pretends to be justified.

"It is objected by some, that this society is not ecclesiastically constituted, and that therefore it ought to be modified or discontinued. Now I would beg members to observe to what this principle would lead. It would go to upset all such societies as the Church Missionary, and Pastoral Aid Societies, and many others of the like kind.

Upon this ground, the Church Missionary Society, which numbers fifteen bishops, including the two English archbishops, among its patrons, would not be permitted to hold its meetings in this town. In fact, upon this principle all the proceedings of the Church would be reduced to a system of *spiritual police*. Freedom of discussion would be at an end : all liberty of speech restrained ; a kind of popedom established. This may be the sort of meeting which some would approve, but it would be in accordance neither with the English constitution, nor with the genius of the English people ; much less with the principles, rightly understood, of our Protestant Church.

“One member on the former occasion referred to the canons, in proof that this society was contrary to the rules of the Church. Now those who refer to the canons should be prepared to abide by the canons in all cases. I could refer him to another canon, which it might be well for him to observe—Canon 75.” (Faithful knew that Mr. Roodstock was fond of balls and cards, &c.) “The Essex memorialists were brought in by the same person, as an example of the evil of secret meetings of priests. I could refer him to another secret meeting of priests, designated by one of its members ‘*a conspiracy*.’ For my part, I think it very undesirable that our meeting should be made to partake of the character of an Inquisition. I always thought it was for, and I should always wish it to be for free and friendly discussion.

“But it appears that one ground of exception against it, out of which the present motion springs, is, that we have introduced the Scriptures as a subject for consideration. Now, not to observe that the study of the Scriptures, in order to the right understanding of them, was an original part of the objects of this society, as at first constituted, can it

be that any clergymen, who have solemnly promised at their ordination 'to be diligent in the reading and study of the Holy Scriptures,' can object to their introduction? Why! one of your own rules provides that all subjects which relate to the spiritual or the temporal interests of the Church may be proposed and discussed; and can it be pretended that the study of the Scriptures relates to neither?

"But to leave these points, and to come to those which are personal to myself.

"It has been alleged against me to-day,—and this is now made the ground of this motion for my ejection from your society, — that I was observed to be taking notes at the last meeting. It is true that I was taking a few notes; but it was only to assist my own memory in answering the charges brought against me; and what is more common than for members to take notes for such purposes in all assemblies where they may have to speak? I was not aware, nor am I now aware, that I was thereby violating any rule of your society. I find no such prohibition among your published rules; and if I was breaking any rule, you ought to have reminded me of it at the time. This charge is evidently an after-thought, — a circumstance laid hold of to give a plea for a motion which otherwise would have no semblance of just reason — no ground for any one's support. You must have been sadly wanting for a charge against me, that you should have been driven to lay hold of this. And I may answer this charge as one of the martyrs, when charged with turning his eyes away, and not looking when the host was elevated for the people to worship, answered: — '*I beseech you whereon did he look who marked me so well.*'

"But what I must confess has surprised me most

of all is, that, after you had thus openly and directly made this a personal motion, one of your members, to obviate the objection of some that it was a personal motion, should actually propose to add this rider to it — ‘it being hereby declared that nothing personal against any individual is intended.’ Why! every one in this room knows that *it is* personal, and *so intended*. In the face of this fact, you must allow me to characterise that rider as bearing the stamp of *falsehood* and *dishonesty*, and if ———”

“Now here, Mr. Faithful,” to prevent your committing yourself any farther,” said the chairman, “I must stop you. Such offensive language as this, applied to members of the society, cannot be endured. Gentlemen, you have now heard the style in which Mr. Faithful presumes to speak: what think you? Is he not worthy to be put out of your society?”

“Dr. Dominant,” said Faithful firmly, “I claim the right to speak in my own defence, and not to be interrupted. I did not speak of *persons*, but of that *rider*, by whomsoever it might be proposed, whether by one individual or more; and I said, and I repeat it, *that thing*, the *rider*, was characterised by falsehood and dishonesty, because it spoke what was not the known truth. But, admitting that my observation reflected upon persons, how is it that when, at the former meeting, reflections of the most offensive personal nature were made upon me,—when I was spoken of as a person not of high breeding, (I know not that I am at all more low-bred than most of the clergy, or even than the gentleman who threw out that unworthy reflection,—though, as he has now made an apology for it, I retort not that reflection, but allude to it only in self-defence),—when I was designated the sting in the side of the society,—how is it, I ask, that you did not call the gentleman who made these most offensive personal reflections

to order?" This appeal served as a check to Dr. Dominant's arbitrary exercise of authority, and Faithful proceeded. "At the last meeting I bore all the offensive allusions that were made upon me in patient silence, because I hoped that, by thus exhibiting an example of forbearance, you might be induced to exercise some forbearance towards me.—But to proceed to the other offences with which I am charged. I have been complained of as disturbing the harmony of the meeting, by making remarks in our discussions repugnant to some of the members. But, may I not ask, if my remarks were repugnant to their principles or feelings, were not theirs equally repugnant to mine? And if I bore with them, is it too much for me to expect that they, as Christians and as clergymen, should bear with me. So far, indeed, from seeking to give offence, I have often allowed principles to be asserted in this meeting, and to pass uncommented upon, which I knew to be opposed to our Church, because I would not provoke any disagreeable contention. And even where I have spoken, I have only expressed my opinion as others have theirs.

"But to come to the plain facts of the case. No offence was taken against me till I introduced and defended the Bishop of ——'s charge. Up to that time I was always treated with the same courtesy as the other members, and never had the least reason to judge that my presence was disagreeable. Yet, even with respect to that charge, I can prove that I have acted with forbearance. It will be in the recollection of my brethren, that last Christmas you passed a resolution that a catalogue of all the books that are in your library should be published for the use of the members, that every one of them might know what books could be found there for him to take out to read if he wished. When this catalogue came

forth, I was curious to learn, as I knew the secretary had an antipathy to it, whether the bishop's charge was included. I looked it over, and found that this, and this *alone*, of all the books was omitted ! I immediately examined the library to see whether it was there, and there I found it among the other books, with the *leaves still uncut*, so that it could not have been out of the library at the time the catalogue was made. The conclusion necessarily follows that Mr. Roodstock must have intentionally, — and I challenge him to deny it" — (Mr. Roodstock looked very foolish, and made no answer,) — " I say that he must have *intentionally* kept it out of the catalogue that it should not be read. Now of this before I never made any complaint. But Mr. Roodstock has intimated that I have been the stirrer-up of much contention, both in and out of this room. Now, he must allow me to say that *those who furnish just causes for contention ought to be the last persons to complain if contention arises*. I know it has been charged upon me that I have stirred up all the strife that has unhappily been excited in a neighbouring parish. Against that charge I have appealed to the bishop, calling upon him to punish me according to the laws if I have acted in any respect contrary to the laws of the Church ; and as he has not condemned me, you have no right to condemn me.

" But I see clearly that this motion will be carried, because you have *determined that it shall be carried*. You have ejected the bishop's charge and the Holy Scriptures, and now you are about to eject me. Well, let it be so. Only you must allow me, gentlemen, to say, in conclusion, that I can regard it as no real dishonour to be cast out of your society in *such* company.

" One word more, and I have done. I know that you are upon the point of carrying this motion as a

blow aimed personally at me ;—but I beg to assure you that, whoever may vote for it, it shall be my endeavour to suppress all personal ill-feelings towards those individuals for the wrong they have done me, and to bear no malice towards them in my heart. It is for the truth's sake, I shall consider it, that I have been made to suffer ; and as he who first suffered for Christ prayed for his enemies, so would I pray for you, and say, ' Lord, lay not this sin to their charge.' ”

Faithful sank down overcome by his feelings, and the members of the meeting, having hurriedly passed the resolution, rose up with one accord, and left the star chamber for the dinner table, to drink their wine and rejoice that at length they had triumphed.

The humane and the truth-loving reader may, perhaps, inquire what became of Faithful after his ejection from the meeting of his brethren, the clergy. The last we heard of him was, that he was still afloat on the wide sea of society, without having yet found a haven to which he might put in for shelter—learning by bitter experience, what so many others have found before him, that *when enemies triumph, friends forsake*.

After the foregoing condemnation had been passed upon him, even those clergymen who had before stood by him showed themselves shy of him, and seemed to fear, lest by noticing him, they should bring upon themselves some of his reproach. But even by this, the severest trial to human feelings, he has continued to this day unmoved, resolved, by the grace of God, whatever may betide, to continue to the end to act worthy of the name of *Faithful*.

CHAP. XIX.

THE HIGH CHURCH AND LOW CHURCH COMPARED.

"Look here upon this picture, and on this."

SHAKESPEARE.

THE term "Low Church" would seem to imply something base in its nature and levelling in its tendencies, as the term "High Church" would something noble and elevating. The one system might be supposed, from its designation, to lower, to degrade, to weaken the Church; the other to exalt, to adorn, to strengthen it. Such, probably, would be the impression which a foreigner coming into this country, or a person ignorant of parties, would receive from first hearing these terms used.

But we must not allow ourselves to be preposessed and imposed upon by terms, without considering their origin, and their conventional application. When we would institute a comparison between the two systems, or parties, which these terms denote, and would weigh their respective merits, we must first take into account the exact momentum of the empty vessels, so to speak, which contain the goods of the opposing claimants. These empty vessels are the names by which the respective parties are designated. Now it is an undeniable fact, which is of great moment in this inquiry, that the appellation "High Church" is *assumed*—the designation "Low Church" *imposed*: the one is *arrogantly claimed*—the other *meekly endured*.

Here, then, the first feature of the High Church party, as contrasted with the Low, becomes manifest — *the love of pre-eminence*. To this principle it is to be traced, that every young man of the world who enters in orders, with little knowledge, and less love of religion, *instinctively* takes his place with the High Church party. There is something in the sound of the term "*Low Church*" too humiliating for any one to be willing to submit to bear it, without a conviction that it expresses only that kind of reproach which is really the highest honour. Some few may, perhaps, be led to range themselves on the side of this party from prejudice, or from family connection, with no truly religious principle actuating them: but the natural instincts of all unconverted men, uncontrolled by circumstances, would undoubtedly incline them to join the other side. Man is naturally an ambitious creature. Hence the desire of every one, not restrained by the humbling motives of the Gospel, is to be *high*.

The love of pre-eminence, which, as we have asserted, is one of the characteristics of the High Church party, may be seen exhibiting itself in their eager desire after *high* official posts, *high* official titles, *high* official powers and distinctions. Listen to the conversation of a High Churchman, and you will easily discover that his primary object in entering the Church is to get a good living; that he hopes, to become first a rector, then a rural dean, a prebendary, or an archdeacon; and so *high* does his churchmanship ascend, that he would fain be a bishop, or an archbishop. Nothing appears to gratify men of this class more than the honour which is paid to those high in office: there is nothing which they so much affect as the chief seats in the synagogues, greetings in the market-places, and to be called of men, Rabbi, Rabbi.

Low Churchmen are distinguished, on the contrary, in *general*, for a retiring disposition, an unwillingness to assume over others, a readiness to take the lowest offices in the Church, and to perform its humblest duties. It is a fact so well known that it cannot be denied, that the poorest livings, and the most undesirable posts of duty, are almost invariably occupied by Low Churchmen. They, like their Divine Master, are content to minister to the common people, and "the common people hear them gladly."

Their tameness of spirit, as it would be called, is often cast upon them as a reproach. Their not carrying themselves loftily; their not acting in the haughty unsubdued spirit of the world; their not "maintaining their dignity" (as the High Church would express it), is ascribed to weakness of judgment, to cant, to hypocrisy; so that, their opponents themselves being their judges, they are characterised by that lowliness, and meekness, and unworldliness of spirit, for which Christ and his apostles were despised and condemned.

II. In their religious principles, the chief distinction between these two parties is, that the High Churchman grounds his claims to respect, mainly upon *prescriptive authority*; the Low Churchman, on *conformity with apostolic example*; the former looks most to his *office*, the latter most to his *character*, for his dignity. As the natural offshoot of these different principles of action, the zeal of the one has respect only to the Church, of the other chiefly to the Gospel: the former would rather have the *Church without the truth*, than the *truth without the Church*; the latter would prefer the other alternative. Hence it is that the High Church party are never much moved but where it concerns the Church; and their common complaint against their

Low Church brethren is, that they make all other considerations yield to the paramount one of spreading the Gospel (or, as they would *invidiously* put it), "of extending their own party." Let any person read the Missionary Reports, or attend the Missionary Meetings of these two bodies, and he will find that to build churches and schools appears to be the great, if not the only, object and end of all the proceedings of the one; to convert sinners and save souls, the chief aim and end of the other. Indeed, High Churchmen will never be found attending religious meetings at all, unless they be to advance "the Church;" nor then, in any great numbers, unless the Bishop, or some great man, is in the chair, when they, it must be confessed, are seldom backward to attend. The High Churchman seems to think that, when he can get a consecrated building raised, where the prayers may be read, and the sacraments administered, and can prevail upon the people to bring their children to be baptized, and afterwards to be confirmed, his work is done: the Low Churchman looks upon this as only a beginning — a means to an end. The High Churchman really stops short *as low* as the foundation, and that foundation of earthly carnal materials; while the Low Churchman, contradictory as it may seem to his designation, aims to raise a spiritual temple, and that spiritual temple to rise as *high* as heaven. The attention of the one is almost exclusively occupied about rubrics, and forms, and matters of discipline; that of the other about spiritual devotion, and action and progress. The correct architectural construction and good order of the material fabric of the Church, or at the most of its living organisation, is the summit of the High Churchman's views: if these accord with his notions of propriety, he rests satisfied: the Low Churchman is not so much

concerned about the particular style of the building, or the form of the Church's government, but considers that —

“Whate'er is best administer'd, is best.”

While the one dwells with complacency upon the stiff and frigid order of death, the other feels no satisfaction unless he sees the animation and activity of life. Where the people ask *bread*, the former would give them a *stone*: the latter would give them food to eat and live, even though it can provide them no house in which to eat it, rather than that they should starve and die. The one, from the idea which he entertains that religion can be perpetuated by petrification, causes religion to become *petrified*, and to stand in the temple of God as a statue, which neither walks nor speaks: the other, from his persuasion that it is to be perpetuated by preaching the living word of God, goes forth in its living agents to evangelise the world, and to extend Christ's kingdom by turning men “from dumb idols to the one living and true God.” In short, the whole difference in the conduct of the two parties in these points arises from the one's thinking that if the Church is extended, religion *must* be; and the other, that if religion be extended, the Church *will* be: the one acts from the belief that there can be no religion *without the Church*; the other, from knowing that there may be the Church *without religion*.

III. The two systems are as strikingly distinguished in their *effects* as in their principles. The High Church system has been proved to be inefficient; and it is continually furnishing fresh proofs of its inefficiency, both by its failing to excite people to liberal, active, Christian charity at home, or to extend the Church abroad; nay, it has not life enough in it to arouse *itself* to exertion. In most of the parishes

where the High Church clergy rule, the people are left in a state of apathy approaching almost to the torpor of death ; the only object of their ministers, in general, being to *keep all quiet*. They will leave thousands of souls to perish in ignorance and sin, rather than be guilty of the irregularity, as they think it, of holding a cottage lecture, or convoking a bible class. How seldom do we find men of this party having missionary meetings, or even preaching missionary sermons, by which the sympathies of Christians may be awakened in behalf of the perishing Heathen : and if they do, how lamentably do they generally fail of realising any large amount of means for that end. Nay, they do not concern themselves for home objects, beyond, perhaps, some temporal charity in their own immediate locality ; for which, even, as the waters are so seldom drawn off, the spring fails to flow abundantly. It is always found that, the more frequently the pump is worked, the less difficulty there is in raising the water, and the more freely it flows.

In proof of the foregoing statement I take the assize town of one county (the one where the High Church clerical meeting so often referred to in this work was held), where all the clergy are High Church ; and I take another, the assize town of the same character, population, and proportionate wealth, in another county, where all the clergy, except one or two, are Low Church. I compare what is raised by them for different religious and charitable purposes, and I find the comparison nearly as five to one in favour of the Low Church towns. The following is a specimen of the comparison, including the two great missionary societies of the Church, the Propagation Society and the Church Missionary, which may be taken as fair indices of what is done for other Church societies ; and, for the sake of avoiding any

invidious comparison between what is done for these respective societies, I will lump the returns for them together for three successive years in three several county towns of the same character, one of which is High Church and the other two Low.

<i>High Church Town</i>				<i>Low Church Town</i> (of the same Population)			
For the				For the			
Year		£	s. d.	Year		£	s. d.
1842	return	79	15 9	1842	return	355	6 8
1843	—	92	3 0	1843	—	384	15 2
1844	—	112	18 4	1844	—	457	19 1

I take a third Low Church town of two-thirds the population of the High Church, but of the same character in other respects, and here the proportion of contribution stands thus:—

<i>High Church Town</i>				<i>Low Church Town</i> (of two thirds the Population)			
For the				For the			
Year		£	s. d.	Year		£	s. d.
1842	return	79	15 9	1842	return	253	6 6
1843	—	92	3 0	1843	—	350	18 6
1844	—	112	18 4	1844	—	552	2 8

If I compare country towns or villages, the same results are found to be the effects of the respective systems. An anecdote which Faithful received upon the authority of his first vicar, upon whose truthfulness he can fully depend, will prove this. Mr. Dupper, the rural dean of the district, calls upon him with the secretary of the Society for the Propagation of the Gospel, to request him to allow a special sermon to be preached in his churches in aid of the funds of that society, which are at a very low ebb. "We raise so much already for charitable purposes in my parishes," the vicar

replies, "that I should not feel myself justified in making any beyond our usual calls upon the liberality of my people." But Mr. Rural Dean, regarding the Propagation Society as having special claims, was not to be satisfied with this answer. He still presses for a sermon to be preached, on the ground that he has received a letter from the Bishop, urging him to get increased support to *the* society in his deanery. The vicar still declines, urging that there must be many other parishes where very little is raised for such purposes, and that he ought rather to press them. "To show you," he says, "that we do our full share, how much do you suppose, Mr. Dean, we raised last year in my joint parishes?" "Oh! I am sure I should not like to guess—I can form no conception," he replies. "Well, then," the vicar says, "I will tell you: we raised altogether for religious purposes as much as 250*l*." "Indeed!" exclaimed the rural dean, looking very much astonished. "And now allow me to ask," added the vicar, "how much you raise in your joint parishes in a year?" "Well," said the rural dean, looking rather grave, "we got last year altogether about 9*l*!" "Well, then," retorted the Low Church vicar, "I think I have shown that my parishes contribute their full share to religious objects, and that there are other parishes which may be much more justly pressed." To complete the comparison, and to show on which side the merit of *efficiency* preponderates, we must add, that this Low Church vicar's population amounted to about four times that of the High Church rural dean's; that the former kept *three* curates, the latter only *one*; and that the living of the rural dean was worth 800*l*. a year, and that of the Low Church vicar only 500*l*., with three curates to pay out of it! Here we have one proof (and a thousand others might

be added) of the general *inefficiency* of the High Church system.

The truth is, that High Church principles have no *life*—at least no *religious* life: no believing, active, energising influence pervades them. There is nothing in them of the "*faith which works* by love." When they do operate, it is from some action from *without*, not from any vital power *within*. They may be compared in this respect to a dead body *electrified*. They act by fits and starts, from some powerful impulse given to them externally. It is the command of some one high in authority, and whom to obey is to get preferment; or it is the fear of the Church, that is, of its emoluments and honours, being in danger; or it is envy at the progress of what they call "Low Church principles," that arouses them now and then to a momentary effort, soon to sink again into their accustomed apathy. But there is none of the steady, onward, persevering exertion of *living*, permanent religious principle in their operations.

As a proof of this, when did High Churchmen ever of *themselves* originate any useful benevolent religious society, or move in any of the works of education and religion, till the Low Church party had first given them the impulse, either directly, by their influence, or indirectly, by setting on foot a society of their own, which the other party have wished to supersede or to counteract. Whence arose the Society for the Propagation of the Gospel, but from some who would be accounted Low Churchmen if they were living in the present day? The Church Missionary, which has done much to help the other, had notoriously a Low Church origin. The same was the case with the Jews Society. Who were the first to move about the great work of educating the people? The Low Church. Where

would have been the Additional Curates Society, if the Pastoral Aid Society had not first sprung up with the so-called Low Church party?—a society which is doing more to strengthen and extend the Church in this kingdom, notwithstanding Mr. Gresley's abundant abuse of it, than all the High Church Societies put together. Indeed, if we seek for the foundations of any of our most excellent institutions in connection with the Church and religion, we shall find that they have been laid by Low Churchmen. The High Church may boast, perhaps, in some cases, of putting on the summit, and crowning the whole with their dignity, but that has been often only to depress. We are quite willing to allow to the High Church their assumed title, because we remember that the steeple is the highest part of the Church, and that that only sends forth an empty sound. The Low Church are the real foundation which supports the whole building—the body which contains the collected people—the solid pillars which lift it aloft—the weather-beaten buttresses which prop it up, and sustain its existence. Its whole history goes to prove that the Church of England would have fallen long ere this, had it not been supported by the many Low Churchmen which it contains. They are its redeeming point in the eyes of the public—they draw down upon it the protection and the blessing of God.

It will be understood by the candid reader that we have here spoken only of the two systems of the High Church and the Low, as *systems*; and of the *general characteristics* of the two classes of men: exceptions there undoubtedly are on both sides. Our judgment is not so blind, nor our charity so partial, as to condemn the whole of the one side, and to defend and extol the whole of the other. We know some High Churchmen of whom we have a much better opinion than we have of

many Low Churchmen. There are some of both who are good on the one hand, or bad on the other, in spite of their respective systems. But what we affirm, and have endeavoured to evince, is, that the High Church system, as a *system* professing to be Christian, is essentially false, corrupt, defective — worldly in its spirit, erroneous in its principles, and inefficient in its operations. And yet we are far from asserting that Low Church principles are perfect, or in all points correct, and much less that Low Churchmen are without their faults. But their fault is rather that of excess than of defect ; while that of High Churchmen is the opposite. Low Churchmanship, like a tree full of sap, is apt to run into too great luxuriance, and to require occasional pruning ; but High Churchmanship is that state of the tree when, as the gardeners say, it begins to *die back* — that is, for the want of sap, the leaves wither, and the branches, one after another, fall away, till at last it becomes a *mere dead trunk* — a useless and noxious encumberer of the ground. If it sends forth anything, it is only a few wild suckers from the roots, springing directly out of the earth — not those which, shooting out of the body of the living tree, are fostered into fruitfulness by the sunshine of heaven. *You may correct the over luxuriance of a thriving live tree ; you cannot put life and bring fruit from a dead one.*

And yet we must not omit to observe that High Churchmanship has *its* life too, and its power, though that life for the last two centuries has been dormant, and that power, for the most part, suspended. Tractarianism is but the revival of it into a dangerous activity ; and the Tractarians are but endeavouring to apply to the forms of modern society the powers which the old High Church party were content to hold without exercising. They are only the standard-bearers of ancient and

unabandoned errors, who, having unfurled the banners which the others had wound around the staff of their suspended authority, have already gathered around them those who have all along held the same principles, but are not satisfied to hold them without bringing them into operation. The old High Church party is, according to one of the Tractarians themselves, the image of the Church "*somnolent*" (Jebb on the Choral Service): we may add that the Low Church are the true image of the "*Church militant*." The others, if awakened into a militant state at all, as those imbued with the pure spirit of the party have been in the Tractarian movement, it is only against God's true people and worship, over whom they are now struggling to be *dominant*. And if ever they should regain their lost power, *dominant* they will be, as ever was the Church in the most palmy days of Popery, to the crushing beneath them, without mercy, of every opposing power. One grand error of the Tractarian party is, that they think the Church is to be *triumphant* on *earth*, and to render it triumphant, they labour to make it dominant. "These claims," says Dr. Arnold, speaking of the High Church claims to priestly power (Lectures on Modern History), "are harmless when the Church is asleep or inactive, except so far as they tend to promote the sleep and inactivity." Better, far better, then, would it be for it to sleep on, than that it should awake, if it should be to regain its power. How that power would be exercised has been exhibited in an individual case in the subject of this narrative. The reader has seen the High Church clergy, with a few honourable and truly Christian exceptions, combining with the Tractarians to crush an humble individual, though one of their own order, simply because, when treason was at work in the camp, he was *faithful*. This is

but a slight specimen of what they would undoubtedly do on a wider scale, and to a more fearful extent, among the people at large, if they had the power.

How this new system, or rather old system revived, would affect society at large, and especially God's faithful servants and witnesses in this land, is a question which seriously, we might say *vital*ly, concerns all who are zealous for God's truth, or wish to see secured and continued to our people the civil and religious liberty which we in this Protestant nation have, for the last three hundred years, with the exception of a few short periods, so happily enjoyed. We are of opinion, and we have given evidence to support it, that if Tractarianism or High Churchism, in its active power, should ever gain the ascendancy, neither the liberty, nor even the life, of a single faithful Protestant would be secure.

And here we cannot better close our comparison of the spirit, principles, and tendencies of the two systems or parties of the High Church and the Low, than in the words, adapted to our purpose, of one of our living Bishops. (Both Tractarians and High Churchmen profess unbounded deference for the "slightest word of a Bishop.") "Perhaps one may say," he remarks, "that Low Churchism naturally leans towards toleration, and proud nominal orthodoxy towards persecution." Low Churchism inclines towards toleration, because it regards essentials rather than circumstantial. "But orthodoxy, when separated from the true spirit of the Gospel, is often self-righteous, bigoted, proud — proud of talents; proud of what it thinks the correct form of truth; proud of holding others in subjection; proud of crushing opposition; proud of erecting itself into a Pope in its own circle: it therefore leans towards persecution."

CHAP. XX.

THE DISTURBED PARISH RESUMED.

"O Italy! — thy sabbaths will be soon
 Our sabbaths, closed with mummery and buffoon.
 Preaching and pranks will share the motley scene;
 Ours parcell'd out, as thine have ever been,
 God's worship and the mountebank between."

COWPER.

AFTER the rector of Cherrydale had gained, as described in a former chapter, an inglorious victory over his Protestant parishioners, he took fresh courage, and proceeded yet further in some of his Romish practices. To render his chanting system as far as possible permanent, he had oak stalls put up for his choristers in the chancel; and to keep them to their work, he granted them certain indulgences on festival days. Customs of popish origin were one by one introduced, and things were being brought by degrees back to the state they were in in Catholic times; those "*beautiful times*," as the now professed papist, Mr. Faber, calls them —

"in whose deep art,
 As in a field by angels furrowed, lay
 The seeds of heavenly beauty, set apart
 For altar-flowers, and ritual display!"

the state in which things still are in Roman Catholic countries. But these things will be best detailed by a conversation which Faithful held lately with Roger Secall, a simple-minded honest man in the parish,

with whom he not long since held a conference, upon whose statements we can fully depend.

"Sir," said Roger, the last time Faithful saw him, "things are going on here worse and worse."

"Well, what now, Roger: is there any thing new?"

"Why, yes, sir, there is a great deal that is new to us. Our minister goes on so strangely, that some people say they are sure he must be out of his senses."

"Well, what has he been doing?"

"Why, sir, a little while ago, one of his singing-men, his choristers, as he calls them, was married to Mr. Pliant's cook; and all the other choristers were present, to help in the ceremony. They went in a procession to the church, dressed up with garlands of flowers, headed by our minister; and they chanted a great part of the marriage service. After it was over, the married couple and their friends had a dinner together, and our minister actually went and dined, and spent all the evening with them. Some say it was his great humility led him to do this, others think it was hardly becoming in a clergyman. But he seems to care for nobody in the parish except his chanters, sir."

"The fact is, I suppose," Faithful replied, "that he cannot carry out his objects without his chanters, and so he is willing to do any thing to secure them. But, after all, there was nothing positively wrong in what you have mentioned, however ridiculous, if he has done nothing worse."

"Worse, sir! Why, what will you think of this? Last Christmas he was out all night with these men, singing carols about the parish. The whole choir went in procession, carrying lights before them; and Mr. Wheeldriver went with them. They were out from ten o'clock at night till six o'clock the next morning; and then they had to finish dressing up the

church before the service on Christmas-day. They dressed it up with festoons of flowers winding around all the pillars, up to the very ceiling; and crosses made of flowers and evergreens, in every part; so that it looked like a fairy-bower rather than a church. And I can assure you, sir, that they had not taken the planks and ladders out of the church, till the people were coming in for the service. Were not these strange doings?"

"Truly they were rather strange," Faithful replied, "and tend to bring religion into contempt; but it would be difficult to prove that there was any thing positively sinful, or morally wrong, in such proceedings."

"Oh! many people like it," Roger said, "and our church was filled for several Sundays afterwards with all the young girls in the neighbourhood. They said one to another, 'Oh, do come and see Cherrydale church; it is *so beautiful*; and the singing there is as fine as you would hear at any theatre!'"

"Ah! there lies the evil of these things, Roger: it is turning religion into a mere *musical* or *theatrical* entertainment; and the end must be complete dissipation of mind, if not dissipation of morals."

"There you have hit the nail on the head," Roger replied; "we have already plenty of proof that it does lead to dissipation. You never saw such a loose set as the boys that belong to the choir are becoming. They are often kept up at the rectory till eleven or twelve o'clock at night, to practise; and other nights they go out to sing at some gentleman's house in other parishes, for which they get a supper and plenty of drink; and this makes them so fat and idle, that they will not take the trouble even to wash their hands. I know not what our parish is coming to."

"Well, Roger, these things are very sad, certainly; but still they are none of them direct violations of God's law; and while they are not so, people will not be much shocked at them."

"But I can tell you something," Roger said, "at which I think you will be shocked."

"Well, what's that?"

"Why, for some time past (till within the last few Sundays; I suppose somebody has complained of it) our minister has allowed his choir, most of whom you know belong to a band we have in our parish, to play their music after church every Sunday afternoon; so there they are, dressed up in their band dress, in front of the public house, which is right opposite the church gates, playing all sorts of tunes on the Sunday evening in fine weather, while crowds of people come from the places around to hear it; so that, sir, it is just like a fair. Here are women with gingerbread baskets; some people drinking, some dancing, some fighting: you never saw such a scene."

"Truly, that is very shocking," Faithful replied; "it is profaning that day which God has commanded to be kept holy, and is, no doubt, a breach of the fourth commandment. Have the tables of the commandments ever been restored?"

"No, sir: they were taken away, you know, when the chancel was repaired, and the cross and picture were put up; and they have never yet been restored."

"How truly *Rome-worthy* that is," Faithful replied. "In Roman Catholic churches, the ten commandments are never put up; and it is not to be wondered at that your singers break the Sabbath even as they, when they do not see God's law before their eyes forbidding it."

"Yes, sir, and these men who are playing the music, such of them at least as belong to the choir,

have partaken of the sacrament just before; for Mr. Wheeldriver makes them all come to the sacrament."

"That truly makes the matter still worse; it is desecrating the most sacred of rites, and making the reception of the sacrament a mere salve for sin."

"I am told, sir, that this is the way they go on in Roman Catholic countries on a Sunday. Is it so?"

"To tell you the truth, it is. They turn the Sabbath into a day of mere noisy amusement. They go to church, perhaps, in the morning; and the afternoon they spend in all sorts of gaieties. Hear what the good Bishop of Calcutta, Daniel Wilson, who travelled over the Continent some years ago, relates he witnessed at Milan in Italy. 'Before the cathedral' (this was on a Sunday) 'there was an amazing crowd to witness "*Punch and Judy*," literally, Punch and his wife: priests were mingled in the crowd; and the thing is so much a matter of course, that nearly every picture of this cathedral has, I understand, Punch and his auditory in the fore-ground: thus the farce is kept up throughout the sacred day. In fact, the Sabbath, which should be our "delight," &c., is lost on the Continent. When it is spoken of it is called a fête, or holiday, indiscriminately with the Nativity or Assumption of the Virgin Mary; and these fêtes are the regular seasons of public processions and celebrations. Nay, the newspapers, the theatres, &c., are actually suspended on St. Francis's day, or the Feast of the Virgin; but on the Sunday are regularly carried on, and more eagerly followed than ever. The Sunday is, in short, the day for shows, amusements, dissipation, vicious pleasure of every kind.' Such is the testimony of Daniel Wilson as to the manner in which the Sunday is spent in Roman Catholic countries."

"By the way," said Roger, "your mentioning the Bishop of Calcutta reminds me of one thing our rector did some time ago. Farmer Trueman, you know, had a tract published, taken from a charge of Bishop Wilson's, to show how 'Puseyism makes void the Gospel,' and sent a copy of it to every house in the parish. It so exactly described Mr. Wheeldriver's way of preaching, that, if it had been written on purpose, it could not have been more fit to show where it failed. He was dreadfully annoyed at this tract being circulated among his people. He seemed to be afraid that it would make them dissatisfied with him; so he had all his choir (whom he always appears to care most about losing) up to his house one evening, and told them he knew the tract was sent to make them dissatisfied with his proceedings; but he could assure them that, if the Bishop of Calcutta, who was an old friend of his, knew, he would perfectly approve of all that he was doing. After telling them this, he gave them all a good supper, and they came away quite satisfied that all was right. Do *you think* the Bishop would approve of all his proceedings?"

"*Most certainly not*; for no man has written more decidedly against the Popish fopperies and false doctrines of the Puseyites. Besides, I know from the mouth of one who is constantly about the Bishop, that he deeply laments that the son of such a man as Mr. Wheeldriver's father was should be playing such fantastic tricks before high heaven, to make the angels weep."

"But I have not told you all yet," Roger added.

"Well, what next, Roger?"

"Why, sir, our rector does not stop with the *living*, but he carries his amusement-making religion to the *dead*. Some time ago a boy, who had been one of the choristers, died. When he was to be

buried all the choir assembled, by the rector's direction, and walked in procession, singing the burial service. They chanted nearly the whole of it, much, I am told, to the annoyance of the relatives, who felt it to be a solemn mockery. It seems so strange to *sing* where we ought to *weep*. Was this done in Popish times, sir?"

"It was, Roger; and for a while after the Reformation began. In King Edward the VI.'s first prayer book the burial service was ordered to be sung; but in his second prayer book, when the Reformation had become more perfect, this order was done away, except in cathedral churches, where more of Popery has remained than in parish churches. The rubric still puts before some parts '*said or sung*;' but that is only to meet the two different uses of cathedrals and parochial churches."

"I will tell you," Roger added, "of a new custom which our rector has introduced. He has the *Benedicite* sung all through Lent."

"Well, Roger, it is curious enough that that also was directed to be used during Lent by the first prayer book of Edward VI.; but the practice was abolished by the second book. It seems that your rector takes the abrogated *half-reformed* prayer book for his guide rather than the present one, which alone has authority."

"Oh, sir, he is a great man for rubrics."

"Yes, Roger, like all the rest of his party, as far as they suit him; but if the matter were examined closely it would be found that those who profess so strictly to observe the rubrics, violate them in many more ways than those who stickle not so much about their observance."

"Mr. Wheeldriver certainly has many strange ways," Roger replied; "I will tell you of another of his strange practices. He has latterly become so very

particular about the sacrament, that he will not allow any one to touch the cup after the wine has been put into it, till he has thoroughly cleansed it of every drop that remains. When it is emptied he takes and rinses it with a little water, and then drinks up the rinsings. And when there has been no water in the church, he has wiped the cup clean within with his fingers, and then licked them with his tongue." "Are you sure he does that?" "Quite sure, I have seen him do it several times. Is that any part of the Romish religion?"

"Why, you will not wonder Roger at my being struck with it; for that is just what I saw the Roman Catholic priests do when I was on the Continent, with the exception of the *licking*. They rinse the cup with water, and drink the rinsings. And this arises naturally, I conceive, out of their notion about the sacrament—that after the wine is consecrated it is no longer wine, but changed into the real blood of Christ."

"I am afraid," said Roger, "our minister holds the same opinion; for when he is going to give the elements into any one's hands, he addresses them with such a trembling, awful tone, as if it was something too dreadful to be touched. And yet notwithstanding all his strange ways many of the people like him. They say he is so humble and so kind. He will take his own dinner sometimes to a sick person, and do anything to help those in distress. He *must* be a good man, they say, or he would not do these things. By these means he brings many persons to church, for, as you know, sir, there are a good many *half-crown Christians* in this parish. But I should like to know whether you think that a man may do all these good things, and not be a really good man."

"Why, Roger, that is rather an awkward ques-

tion, which I should rather not answer ; but I will tell you of a common saying—"All is not gold that glitters ;" and I may tell you farther, that many a bigotted and persecuting Romanist, who would have no hesitation in putting you or me to death, and who worships idols, would do all such acts of charity as you have mentioned ; therefore, if these things alone prove the one to be a truly good man, they prove the other."

"But then, sir, Mr. Wheeldriver is so humble and so condescending, the people think he must be a true Christian. On saints' days he will go and play games with them. A short time since he got a lot of the poor people to go with him to church on a saint's day, and afterwards he went with them to a game of cricket ; and a bill was put up to say that this would be followed by a dance in the evening ; but that was afterwards altered. I suppose they thought that would be going rather too far, But still he often tells them he likes to see them keeping the holydays, and he preaches a great deal about keeping the festivals, and making religion cheerful."

"I should think from your account, Roger, that your Rector has adopted, and is trying to carry out, Mr. Gresley's principles of training up 'a *holyday*-keeping generation ;' which he proposes to do by 'inviting the young men and maidens to give their aid to the religious festivity'—by 'decking our churches with evergreens and flowers,' and 'rendering the music of our services more joyous and jubilant.' 'Thus,' he says, 'might a *holyday*-keeping generation be trained up, and the Church be enabled to convey her sanctifying influence to our festive rejoicings.'" (*Gresley's Anglo-Catholicism.*)

"That," Roger replied, "seems to be just what he is doing. But, as I have told you, it has already

spoiled half the young people of our parish, and we hear of such wickedness now, even among quite young children, as used never to be known. Do you think, sir, that any *good* can arise from this *keeping Christmas*, so to speak, all the year round?"

"Instead of giving you my opinion, Roger, which might not be worth much, I will give you a description of its results, as witnessed by Dr. Wilson, in his Tour on the Continent. 'Half the time,' he says, 'which God assigned to man for labour, is consumed here in superstitious festivals of saints.' And then its effects upon the moral habits of the people may be gathered from this passage: 'As we were going through the village of Orsieres, we heard voices singing in the church, and on entering found it crowded with people: it is the Nativity of the Virgin Mary. Business is wholly suspended. If the men in these towns were taught to labour, to improve their roads, to repair their hedges, and cultivate their land, instead of praying to the Virgin Mary; and if the women would mend their clothes, and wash their children, and keep their houses tidy, instead of making caps and petticoats for the same lady, we Protestants cannot but think they would be better employed than they now are. But every great departure from truth is attended with accumulated moral evils in one way or other.' You see from this, Roger, what I think; and I may add, I have no doubt such proceedings as you have described will tend to prepare our people, without being aware of it, for Popery."

"That word Popery, sir," Roger said, "reminds me of what I dare say you know, that our rector's late curate, the Rev. Crispin Goapace, has become a Roman Catholic."

"Yes, I know he is gone over to Rome," Faithful answered.

"Well, I must tell you what took place here just before he turned Roman Catholic, which, I think, beats all. Last Holy Thursday, the rector, Mr. Goapace, and some other clergyman attended our church. There was a grand performance on that day by the choir. They all afterwards received the Holy Communion; and I noticed that the clergymen knelt quite away from the Communion Table, as if they were afraid to approach it. After the service was over, all the choristers had a dinner given to them at the Rectory, after which they all went out into the garden to play at *leap-frog*."

"What! clergymen and all?"

"Yes, clergy and all played."

"Are you sure of that?"

"As sure as that my eyes can see."

"Well, Roger, you have told me that Mr. Crispin Goapace, your rector's former curate, has since gone over to the Church of Rome, and I will tell you what I think this game of leap-frog must mean. These men are all preparing themselves to *leap over Protestantism into Popery*. The curate, being stronger on the leg, or *carrying less weight than the rector*, has gone over first, and he, if the weight he carries should not be too heavy for him, will in due time follow."

"The sooner, sir, the better," said Roger heartily.

"So think I," Faithful replied; and bid Roger Seeall good day.

CHAP. XXI.

THE PERVERTERS AND THE PERVERTED.

"Hear the just law — the judgment of the skies !
He that hates truth shall be the dupe of lies ;
And he that will be cheated to the last,
Delusions strong as hell shall bind him fast."

COWPER.

It was confidently asserted a few years ago that the works of the Tract writers had no tendency whatever to Popery. "Adopt our principles," they said, "for it is only on these principles you can successfully withstand Dissent on the one hand, and Romanism on the other." Even so lately as the year 1842, it was published to the world by one of the avowed converts to their opinions: "Nothing except their actually joining the Romish communion, which, after their explicit declarations, and indeed the general tenor of their writings, I conceive to be as unlikely as that the Archbishop of Canterbury himself should become a Papist — nothing short of this shall ever induce me to retract my fixed opinion that the Tract writers (taking their writings as a whole) are the ablest and *truest* maintainers which our Church has had for many years." (*Gresley's "Bernard Leslie."*) And yet, though nearly half a hundred of the party, with Mr. Newman at their head, have actually seceded, and gone over to the Church of Rome, this writer still battles for their opinions, and *fights for Rome from the vantage ground of the Church of England.*

"Surely," said Mr. Lovetruth, to whom these remarks were addressed, "these men must be deluded."

"Deluded indeed!" replied Faithful, "they certainly are deluded."

"How do you account for such infatuated blindness," inquired Mr. Lovetruth.

"The whole is accounted for," Faithful replied, "by this one passage of Scripture: 'Evil men and seducers shall wax worse and worse, *deceiving and being deceived.*' They are first given up to deception themselves because they received not the truth in the love of it; and then they become deceivers, perverting those who, like themselves, received not the love of the truth that they might be saved. If you look into the writings of these men, you will soon discover that the great doctrine of justification by faith alone, that key-stone of the Christian religion, is the object of their *intense hatred*; and for rejecting and opposing this, we may suppose that God, in his righteous judgment, has given them up to believe a lie."

"On what," continued Mr. Lovetruth, "did Mr. Gresley ground his confidence that the Tract writers would never revolt to Rome?"

"Upon this passage in Mr. Newman's Lectures on Romanism and popular Protestantism. 'Viewed,' he says, speaking of the Church of Rome, 'in its formal principles and authoritative statements, it professes to be the champion of past times: viewed as an active and political power, as a ruling, grasping, ambitious principle — in a word, what is expressly called Popery — it exalts the will and pleasure of the existing Church above all authority, whether of Scripture or antiquity, interpreting the one and disposing of the other by its absolute and arbitrary decree.'

“ ‘We must take and deal with things as they are, not as they pretend to be. If we are induced to believe the professions of Rome, and make advances towards her, as if a sister or a mother Church, which in theory she is, we shall find, too late, that we are in the arms of a pitiless and unnatural relative, *who will but triumph in the arts which have inveigled us within her reach.* No; dismissing the dreams which the romance of early Church history and the high theory of Catholicism will raise in the guileless and inexperienced mind, let us be sure that *she is our enemy, and will do us a mischief when she can.*’ ”

“ Well,” exclaimed Mr. Lovetruth, “after such a statement we might have supposed it to be impossible that the writer could ever commit himself to the embraces of the Church of Rome. But the worst of it is, that this system tends to destroy all confidence in men’s professions; no certain reliance can any longer be placed upon an Englishman’s word, unless you have first ascertained, which it is almost impossible to do, that the man you have to do with is not an ‘Anglo-Catholic.’ ”

“ It is, indeed,” added Faithful, “one of the worst effects of this system, that it tends to undermine all public faith, and to induce universal doubt, suspicion, and misgiving.”

“ I should like to have your opinion, Mr. Faithful,” continued Mr. Lovetruth, “as to how this system works to deceive, for I know you have seen a great deal of its working, that we may be on our guard against its enchantments.”

“ Well, I ought to be able to point out where the danger lies,” Faithful replied, “for I was drawn at one time very near to the borders of the precipice myself; near enough, I can assure you, to look over and see its frightful deep, with yet a lower depth,

from the remembrance of which, even now, my soul shrinks back with horror. I will readily give you what I think to be the true solution of this mystery of deception."

"It begins," continued Faithful, "in *a fog*. You are aware that in a fog things sometimes appear, not only obscure, but *inverted*. A mist is raised before the eyes of Protestants by some dreamy poetry (one of the earliest issues of the Tractarians was that misty book of poems, called the *Christian Year*, which, when at college, I was exceedingly fond of reading, and saw not its tendency, because I had not then a key to its principles), in which the doctrines of Scripture are so obscured by mystical fancies about the Church, that, viewed through this *refracting* medium, the Church, which is but the body of Christ, appears in the place of the Head.

"Take this specimen (p. 103.) on the ministerial office:—

" "Why should we crave the worldling's wreath,
On whom the Saviour deigned to breathe,
To whom his keys were given,
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of Heaven?" *

* Another specimen is the language of this author respecting Baptism. Speaking of the water in the font, he says —

"What sparkles in that lucid flood
Is water, by gross mortals eyed;
But seen by faith, 'tis blood
Out of a dear friend's side.

"A few calm words of faith and prayer,
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew."

Truly, to those who can thus speak of the effects wrought by water and words upon unconscious agents, we may say in

"Now here, what Christ alone performs is ascribed to the priest. I know it may be said that this is only poetry, but then it is poetry in which such sentiments are couched as completely *invert* the truth in the mind of the reader. He goes away from the perusal of such passages with the Church and her powers uppermost in his mind; and when he seeks for a Church which professes to do the things here described, he can find that Church nowhere but at Rome. What wonder, therefore, if he apostatises from Protestantism to Popery!*

"The Tractarians acted from a deep knowledge of human nature, when they determined to make their first attack upon the hearts of Protestants through the sides of poetry. They knew that verse always exercises a powerful charm, especially upon the young and unthinking portion of the people. They knew that if they could enlist the feelings on their side, they should by this means be able to blind the judgment, and to bring into unconscious captivity to their principles many an unsuspecting soul. And it is remarkable, that they have succeeded most, as might indeed have been expected, in perverting the young, the susceptible, the romantic, and the *worldly religious*. It is with these classes that a religion of poetry, and music, and painting — or, in one word, a *religion of romance*, is sure to take to their own willing deception. Hence, with a craft worthy of another master, they made their first appeal to *the heart*, not to *the*

the words of Coleridge — "Perhaps I might be permitted to express a hope that *for consistency sake* they would not speak slightly of the *insufflation* and *extreme unction* of the Papists."

* It is a just remark of the Bishop of Chester's, that the Tractarian system makes the Church, first an abstraction, then a person, and last a Saviour.

head. Their next endeavour seems to have been to *confuse the minds* of men—to excite their prejudices against the truth itself, under the covert of some obnoxious name—such as ‘Ultra-Protestantism’—to throw dust into their eyes, by raking up and presenting before them all the various incidental evils that have arisen out of the Reformation; such as the abuses of private judgment, the dissensions and divisions which prevail among Protestants, the differences and uncertainties that must follow where there is not one final source of appeal to which all shall be bound to submit. By these means they bring many a man to say to them, ‘Really, I cannot see my way clear; will you be so kind as to guide me?’ And then this professed guide takes him by the hand, or perhaps puts him into the charge of some one more in advance than himself on the way to Rome, but, it may be, equally blinded as to whither he is going; and he leads him on, till at last they both find themselves beyond Puteoli and the Three Taverns—too far on the way to recede: so on they go to the Imperial city, and there take up their abode. They are first perverted, and then, in their turn, they become perverters.”

“But I cannot conceive,” said Mr. Lovetruth, “what induces people to put confidence in these men? How is it they allow themselves to be deceived by them?”

“There are three things,” replied Faithful, “which tend to deceive people into confiding in their guidance: first, the great amount of truth which there undoubtedly is mixed up with their system; secondly, the high moral and apparently devout self-denying and charitable conduct of the leaders of the party; and thirdly, the ignorant self-confidence which many Protestants indulge in their own mental enlightenment to preserve them-

selves from being deluded. Paradoxical as it may sound, in these three things, I believe, lies the chief danger of Puseyism."

"Will you be so kind," Mr. Lovetruth continued, "as to explain more fully what you mean, by showing the truth of these paradoxical statements, and how they apply to the case in question?"

1. "It is an undoubted fact, that there is a great amount of evangelical truth in the system of these men—far more, I should say, of *positive* truth, than in the sermons of the High Church clergy of the last generation. But that it contains much truth is only what may be affirmed of Romanism itself. For what is Romanism but the truth overlaid with error? If there be any difference between it and Puseyism, it is this—that the latter is *error most artfully overlaid with truth*. And here lies the depth of Satan's device. Were it not thus recommended by the outward appearance of truth, it would never pass current in the world; for no one would be such a fool as to take for a sovereign that which did not bear the image and superscription of the Sovereign, or carry with it the semblance of being real gold. Puseyism is really a counterfeit, but, like every counterfeit, it has all the appearance of being genuine."

"The large amount of what is good and true in the system and in the agents, is what deceives multitudes. They go to hear men of this party preach, or they read their books—at first, perhaps, out of mere curiosity—expecting to find some monstrous doctrines propounded, and they perceive nothing, it may be, in their works or their sermons, but what appears to be very good and true—approving itself altogether to their judgments. It is not every person who can distinguish counterfeit coin from sterling: so it is not every person who can *detect error*

in a religious book or discourse; or if they perceive some statements which are not quite in accordance with received opinions, the erroneous matter appears so trifling, compared with the great quantity of truth, that they judge there can be little danger from such a system. But *you* need not to be told, Mr. Lovetruth, that the smallest quantity of poison will destroy the sanitary properties of the most wholesome medicines; or that, if mixed with our food, which is our life, though nothing to it in proportion, it may be certain death. So it is not necessary that the whole of a sermon be erroneous in order to be dangerous. Indeed, the greater the portion of truth that is mixed with the error, the greater is the danger of its being received, and consequently of the work of corruption being the more widely extended.

"2. The second source of deception lies in the high moral and apparently pious and devout conduct of the leading men of this party. 'How can it be supposed,' it is said, 'that men so good, whose piety and zeal and works of charity are so great, can be in dangerous error?'

"As to the mere *appearance* of piety and devotion, — by this, it might be thought, no person of common sense would allow himself to be duped; for, do not Mahometans, and even heathens, appear equally if not more devout in their way? The appearance of piety is no proof of the reality of piety; much less is it a proof that the piety springs from *right principles*. It may be said, 'By their fruits ye shall know them;' and this is very true: yet it is not by their fruits as they are in *appearance*, but as they are in *quality* and *flavour*. Many an apple looks well to the eye, which is as bitter as gall, or as sour as vinegar, to the taste; and, moreover, it may be *rotten at the core*, notwithstanding its healthful appearance on the skin. Yet

it is by the outward appearance, there can be no doubt, many suffer themselves to be deceived. They are brought into intercourse with people of these principles, and they find them so amiable, so pure, so gentle,—they appear at once so humble and yet so self-denying, so full of the works of charity, and yet so unassuming,—that their good opinion of them is gained,—their dread of their principles, if ever they had any, gradually dies away,—their fear turns into love, their feelings get the better of their judgments, their *hearts are won*, and they embrace what at one time, perhaps, they *thought* they abhorred. It is thus, in all ages, error is propagated. On this point hear the testimony of an unexceptionable witness: Mr. Palmer, in his work on the Church, says—‘Heresy commonly appears in the character of goodness and piety. We know from ecclesiastical history that the founders of almost all heresies, as Arius, Pelagius, Nestorius, and others, have been famed for external piety and sanctity; and when such men earnestly assert their doctrines as true and orthodox, then even the faithful may be in danger of forsaking their steadfastness.’

“Oh that this fact were impressed upon the minds of all Protestants! Deceivers are always plausible persons. We ought never to forget that Satan can transform himself into an angel of light. It is in this character he always comes when he aims to deceive the *religiously inclined*. If touched with the Ithuriel spear of *Divine Truth*, instead of with the *carnal rod of Tradition*, his disguise would drop off, and he would start forth in his native colour as an angel of darkness. How was it the Apostle feared the Corinthians would be deceived by him? Was it not by his *subtlety*? ‘But I fear, lest by any means, as the serpent beguiled Eve *by his subtlety*, so your minds should be corrupted

from the simplicity that is in Christ.' One part of Satan's subtlety in the case here referred to was his professing to quote the Divine command, but giving it with a slight alteration. Numberless instances might be adduced of the Tractarians acting in the same way, both with regard to the Scriptures, and to the formularies of the Church.* The only safe course, then, is not to look at the character of the men (that, even if what it appears to be, does not alter the nature or the boundaries of truth and error), but to look to the Scriptures alone as our guide. 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' (Isaiah, viii. 20.)

"3. The third cause of deception is the groundless confidence which many Protestants place in their own enlightenment and power of self-preservation. What is more common than to hear people object—'We are *too enlightened* in the present day ever to be led to embrace Popery. They forget that error begins in the *heart*, not in the *head*."

* One instance of this has been given from Gresley's Bernard Leslie, at p. 71. Another occurs at p. 96. of the same work, where, professing to quote the Twentieth Article of our Church, he says, "The Tracts represent the Church as she is represented in the Articles, a keeper and witness of Holy Writ. Now the Article does not say, "a keeper and witness," but "a *witness* and keeper," which makes all the difference. If the Article had said "keeper and witness," it would have meant what the Tractarians try to make it mean, that she kept the Books of Scripture, and witnessed by tradition what was the true doctrine; but "witness and keeper" means only that she witnesses *which are* the books of Scripture, and *keeps those books*, which is proved to be the sense by the Latin, which adds, "*librorum sacrorum*."

The Bishop of Oxford, it would seem, is more familiar with the writings of the Tractarians than with the Articles of the Church, for he quotes this Article in the same way in his late charge, and what is worse, *for the same purpose*.

They trust confidently to their own knowledge, or *supposed knowledge*, of truth, to preserve them from the delusions of error. They rest in their own powers of understanding to perceive with certainty what is right; and in their own powers of will to fix with certainty what shall be their own course of conduct.

“It ought for ever to cure them of this conceit, to remember that the men who have gone over to the dark idolatries of the Church of Rome were not ignorant, weak-minded, or unenlightened persons; but many of them men of the most acute and practised intellects, and well acquainted with the mere letter of Scripture. No doubt they had a secret hatred of the truth; and this accounts for their being given up ‘to believe a lie.’ *Quos Deus vult perdere prius dementat.* But with respect to others, it is confidence in their own powers which carries them on to the very precipice of presumption, where they are in the utmost danger of falling. If they did but fear danger, they would be safe from danger. Suspicion would inspire caution. It would make them *wary* of entering upon forbidden ground. They would not wish to become acquainted with a whole system of error, in order to ascertain whether it was true; but they would shun it at once as *knowing it to be false*. They would be guarded alike against being deceived by *persons* and by *writings*. The mores precious any thing or person appeared, the more fearful they would be of fallacy, the more watchful against deception.

“It is remarkable how often in Scripture we are warned not to suffer ourselves to be *deceived by any means*: to ‘let no man deceive us.’ Yet, how generally are these warnings regarded as unnecessary, and neglected. Such warnings, we might be sure, would not be so frequently repeated, if there

was not, at all times, a necessity. And it appears from them that we may preserve ourselves, if we take proper precaution; but not if we indulge in self-confident presumption. Our only security is, the application of the Scripture injunction, 'Try the spirits, whether they are of God;' and the only tests by which we can try them are those which the Scriptures furnish.

"The chief danger to the present generation lies in the false security which their supposed superior enlightenment has engendered. The knowledge of the Scriptures is much more general now than it was in former times. But it is to be feared that knowledge is rather superficial than deep; more theoretical than practical. Few persons, even among the clergy, have any clear, settled, consistent views of the doctrines of Scripture. They may have a vague general knowledge mixed up with much of human tradition, which they mistake for Scripture. Their notions about what the Church teaches are so confounded with what the Bible teaches, that they misunderstand the Church through not knowing the Bible. They go astray, so to speak, in the high ways of truth, through not looking at the directing hand of the heavenly signpost. *The present generation, I say it emphatically, are not prepared to encounter so subtle an enemy as Popery.* They are not properly acquainted with the boundary lines of truth and error. They have no definite, fixed principles. Their religion is rather *sentiment* than principle. It is true, there is much more attention to religion now than there was fifty years ago. The public mind is more alive to its importance. There has been a morbid sensibility to religious impressions awakened in the minds of the people generally by the more general preaching of the Gospel, which would not allow

them to live any longer without some form or profession of religion. But this very circumstance, coupled with the vague imperfect knowledge which most possess, encourages the attacks and paves the way for the inroads of Popery.

"I do not deny, too, that there is much more of real spiritual religion among our people in the present day than there was in the last generation. The rise of heresy, the attacks of error, are a proof of this; for Satan would make no stir if his goods were in peace. The Tractarian system, with its specious covering of Evangelicalism in doctrine, is, I have no doubt, a deep device of the devil, for counteracting and defeating those principles of revived pure evangelical truth which were gaining such mighty conquests at the commencement of the present century. And *now* it is Evangelical principles alone that can save the Church; for"

"Allow me to interrupt you here," said Mr. Lovetruth, "for I have heard it asserted that most of the men who have gone over to the Church of Rome were of the Evangelical or Low Church party; and hence it has been inferred that their principles more naturally and directly tend to Romanism than High Church principles."

"I am glad you have given me an opportunity of answering that assertion, and of showing the groundlessness of that inference.

"In the first place, I unhesitatingly deny it to be the fact, that more of the Evangelical or Low Church clergy have seceded to Romanism than of the High Church. Where is the proof of it by those who assert it? They furnish us with no proof.* There is no occasion for us to prove the

* The only instance we have ever heard given in proof of this assertion is the fact, that the three sons of one eminent Evangelical layman of the past generation have all—two of

negative till they have made some show of proving the positive. But we are not left altogether without proof on this point. The Church Missionary Society and the Propagation Society may be taken as fair indices of the tendencies of the two parties, since the former is composed almost exclusively of Low Churchmen, and the latter almost as exclusively of High Churchmen. Now, from which of the ranks of these separate societies has the greatest number seceded to Rome? Is it not an undeniable fact that by far the greater part, if not the whole, of those who have become perverted and departed, were, up to the very time of their departure, supporters of the Propagation Society *against* the Church Missionary Society? Though many of the subscribers to the Church Missionary Society are also subscribers to the Propagation, yet there are many who give to the latter who would not on any account give to the former, because it is not sufficiently High Church for them; and of this latter class are all the Tractarians, Upon this *fact* we might safely leave the decision of the question. And it proves that, after all, the Low Churchmen, as they are called, are more entire and steadfast Churchmen, than those who assume to themselves, par excellence, the title of *High Church*. We have

them, at least, for certain—become Puseyites. But we have never seen or heard any proof that they ever were *themselves* decidedly of the Low Church party; and that they should have departed from the principles of their father, if those principles were true, is nothing more than we might expect, considering what are the tendencies of human nature; though, if they were false, it would be something wonderful. To our minds, it is one of the clearest marks that Satan is at the bottom of the whole movement, that there should be enlisted in the cause of this new heresy men whose fathers were eminently pious and popular; because, acting through the *prestige* of their reputation, Satan can accomplish so much more extensive mischief.

further strong indirect evidence to the tendency of High Church principles. Did, or did not, those of the Low Church party who have gone over to Rome, first embrace High Church principles? It cannot be denied that they all became first extreme High Churchmen, and from High Churchism they went on to Puseyism, and from Puseyism to Popery. None went direct by a long leap from the *terra firma* of sound Protestantism to the dizzy heights of Popery; but each climbed step by step up the ladder of High Churchmanship, till at last he reached the highest point, and stepped off into Romanism.

“Even High Churchmen themselves must acknowledge, if they will be candid, that their principles approach nearer to those of Romanists than do those of Low Churchmen.* To speak the truth,

* A singular proof of this was furnished by one High Church rector, who signed the Declaration against Tractarianism, which Faithful took round, as recorded in a former chapter.

The rector of the parish of M—— was thoroughly one of the old school of self-styled orthodox, or High Church, divines. When the Declaration referred to was presented before him, he expressed his entire concurrence with it, and readily signed it. A short time after he engaged one of the smooth, beardless, long-coated new sect as his curate, without, we must suppose, knowing his principles. But proof was soon given that these were, after all, his own principles, only a little more fully developed. The new curate managed very quickly to throw the parish into a state of commotion by his proceedings. The churchwardens made complaint of them to the rector, stating what were the particular things of which they complained. They were these: that the curate made baptism the sole source and means of regeneration; asserted the doctrine of apostolic succession as the ground of his ministerial authority; denied the validity of the sacraments, unless administered by episcopally ordained men; vilified the doctrine of justification by faith only, calling it “that Lutheran heresy;” and circulated semi-popish books in the parish, forbidding the people to read any others. In answer to these complaints the

High Church principles are but a *traditional Popery*, retained in the Church since it became reformed. Sooner than give up their livings, many of the priests conformed to the Reformed Protestant Church without materially changing their principles; and those principles have been transmitted from generation to generation through men of the same spirit.

"It is because the *essentially popish sentiments* of this large class of the clergy are so widely diffused among our people, and embraced, that so many of them may be made easy converts to Romanism, whenever Romanism can present itself to them *without its name*. It is this which gives the Puseyites such success in making proselytes to their opinions. Thousands of our people are, alas, Romanists in principle, while Protestants in name. All their *sympathies* are with their sentiments, because, as it has been justly observed, 'Popery is the religion of corrupt human nature.' Only let the ruling, the dominant body of the clergy become openly Romanists, and the gentry, with great num-

rector replied, that he had listened attentively to the preaching of his curate, and had heard no doctrines propounded by him with which he did not perfectly agree; and then went on to censure them, in no measured terms, for presuming to judge for themselves what doctrines they ought to receive, when he was the divinely appointed shepherd of their souls, and alone answerable if they were lost.

Not obtaining any redress from the rector, the churchwardens of this parish carried their complaints to the Bishop; and failing likewise here in obtaining any redress, they, with the great majority of the people, left the church, and built for themselves a chapel, where they now have service performed by a Wesleyan minister, as nearly as possible in the Church of England style. But it is to be feared they are for ever lost to the Church. Not a single church-rate has been granted in that parish since, and the church is fast going to ruin. When will our rulers learn wisdom?

bers of the people, would undoubtedly embrace Popery too, *notwithstanding its name*. By the teaching they have received, as well as by their own life-long principles, they are prepared to do so. A strong bias towards Rome has been given to the public mind during the last few years, by history, and poetry, and architecture, and painting, and music, and various other means. Unsuspected enemies have been insidiously at work, poisoning the fountains of our national literature; and the effects are beginning to appear. The national dread of Popery is dying away. Forms of superstition, which a few years ago would have shocked Protestant feeling, are now viewed, not only without repugnance, but with admiring approbation. Should Popery in some *overt* but *not very fully developed*, form, be proposed to this nation, it would, it is to be feared, be adopted. Should it regain its power and influence, something of the kind will be proposed. It is manifestly advancing towards recovered ascendancy. And where are we to look for the men of scripture knowledge, and faith and courage, to encounter the enemy, to resist the advance of error, and to drive it back again into the hiding-places of its own darkness?"

Faithful paused, as if overcome by his own emotions. "Surely," said Mr. Lovetruth, "it must be admitted there is a large band of the evangelical clergy in the present day, men sound in the faith; and may we not hope that these will stay the progress of error, and prevent Romanism from ever regaining the ascendancy?"

"It is my very painful conviction," Faithful answered, "that the evangelical clergy of the present day are not the men to meet the emergency. They are, for the most part, a timid, compromising, half-hearted race. They content themselves with quietly

preaching those doctrines which their forefathers, at the risk of all preferment, and amidst much contempt, rescued from general oblivion, and raised into acknowledged importance; but they do not direct their efforts to counteract the prevailing errors of their *own* times, as did their forefathers in their day.

“It is a singular phenomenon in the history of the Church, that what is persecuted in one generation is honoured in the next. ‘Your fathers killed the prophets, and ye build their sepulchres,’ is a principle which is as true now as it was in the days of our Saviour; and will be true to the end of the world. Those, therefore, who only come up to that standard of duty which is recognised in their own generation, will escape reproach, and obtain commendation; while those who come up to *the requirements* of that generation, and place their principles in antagonism to current tendencies, will be sure, like their faithful forefathers, to have to suffer.

“The great doctrines of the universal corruption of human nature, of justification by faith, of the need of the regenerating influences of the Holy Spirit, which were cast out as enthusiastic by the last generation, while those who preached them were excluded from all preferments in the Church, are now generally admitted, and so generally expected to be preached, that the sermon that did not contain something about them would hardly be endured in the present day; hence, *after a sort*, they are almost universally propounded. But they are no longer life-giving principles, but *mere formal articles of faith*. They are put into the *creed*, but not into the *heart*. They are preached now, even by some of the Low Church clergy, with such a mixture of High Church notions, as completely stultifies them. There is,

indeed, far more to be feared for the truth from the Low Church clergy having given up the independent and commanding position they had acquired, in order to conciliate and gain the High Church, than from any other cause. The concession is all on one side. The compromise that is thus made neutralises the power of truth. It fails to gain friends, while it destroys its own inherent influence. It unspiritualises the mind; it secularises the spirit; it hampers and fetters freedom of action; it gags and silences the tongue of faithfulness. *Never shall we make any successful stand against the advances of error till we have a different race of men.* The evangelical clergy, by coquetting with the Delilah of High Churchism, have become shorn of their strength. They have not the boldness, the energy, the decision that are required for the occasion. They are all afraid to move. They are like the silly swain, who sat down on the river's bank to wait till all the water had flowed by before he attempted to cross: so they wait, thinking that by so doing all difficulties will go by, instead of dashing through them in the power of faith to reach the safe side. They have grown more prudent than wise. Their great clog is *over caution*. Had they but stood forth as one man, and demanded a sifting inquiry, as soon as Tractarianism began to manifest its treacherous workings, it might ere this have been decisively arrested. The voice even of three thousand men out of fifteen, if simultaneously raised, must exercise a mighty moral power. And *if they will yet arouse themselves*, the Church and the truth may be preserved.

"They are undoubtedly the chief depositaries of sound doctrine; and they yet retain something of the true apostolic spirit. They saved the Church from the destruction that was aimed at it by Radi-

calism fifteen years ago : they were the redeeming point in it in the eyes of the people. Let them arise and save it from Romanism now, by shaking off the incubus of High Churchism — by returning to their first principles — by acting with true apostolic boldness, energy, and decision.”

This Faithful delivered with a warmth of manner which showed he was in earnest, while Mr. Lovetruth listened with mute satisfaction. When he ceased speaking, Mr. Lovetruth inquired what he meant by the expression, “returning to their first principles.”

“I mean,” Faithful continued, “*Scripture* principles, as distinguished from what are called ‘*Church* principles.’ Both those who have fallen away to Rome, and those who have only in some degree departed from the faith, have all done so, by leaving *Scripture* principles, or the principles of evangelical religion, for what they were led to believe to be more correct *Church* principles, — which is all a deception.”

“Ah,” said Mr. Lovetruth, “I should like to hear this fallacy about ‘*Church* principles’ exposed, if you will have the kindness sometime to make an exposé of it.”

“I will do so,” replied Mr. Faithful, “the next time we meet.”

CHAP. XXII.

THE CHURCH RESTORERS.

" Apparent diræ facies, inimicaque Trojæ
Numina."

VIRGIL.

" Since Popery, of late, is so much in debate,
And great strivings have been made to restore it,
I cannot forbear openly to declare
That the ballad-makers are for it.

" If you give but good heed, you shall see the Host bleed ;
If any thing else can persuade ye,
An image shall speak, or at least it shall squeak,
For the honour of our good Lady."

Old Protestant Ballad.

" WHAT mean all these alterations, which they are making in our churches now-a-days?" said Mr. Allright, when he met Faithful, on one occasion, in a newly decorated church.

" They call them "*restorations*," Faithful replied.

" Restorations of what, I should like to know," answered Mr. Allright, " for I never feel satisfied unless I know that all things are as they should be. *Restoration* implies something gone to decay, as I understand it ; but I do not remember (and I am now rather an old man) ever to have seen some of the things in churches which they now restore. If they only put into good order what was already there, as consistent with our Reformed Church, I should think all was right ; but when I see new

things introduced, or new arrangements made, I want to know what it all means, and whether it is all correct; and I ask you, because I know I can depend upon you to tell me the truth."

"Well," said Faithful, "if you will tell me what these new things, or arrangements, are, I will tell you what I think it all means, and whether it is correct."

"That I will do with the greatest readiness," Mr. Allright answered. "You know that we have a fine old parish church at Steepleton; indeed we have been accustomed to pride ourselves upon having one of the finest churches in the county. Every thing in it was so good, and so comfortably arranged, that nothing appeared to be wanting but one piece of furniture; and that was a good man in the pulpit, to preach to us the pure unadulterated Gospel of Jesus Christ. Our old rector, you know, was one of the sleepy race, called moral preachers, except when his favourite rubber of whist awoke him into animation. When our new rector, the Reverend Reynard Placehunter, came, we congratulated ourselves, at first, upon having got, as we thought, a right sort of man. His sermons were certainly much more evangelical than those we had been accustomed for nearly fifty years to hear (though we fancied they did not sound all quite alike); but as he was very zealous in the discharge of his duties, we hoped the best. All things, for a while, indeed looked most promising, and seemed to indicate that our new minister's mind was set on those objects which alone are of any real importance. But after he had been with us a year or so, all his zeal appeared to turn from the souls of the people to the stones of the church; and ever since that we have had continual alterations, following one after another

in the building and the services, that we hardly know where we are in our own church.

"First, he must needs have the organ removed, and the singers' gallery taken down; because, he said, it blocked out the view of a fine west window. The organ was now placed in a back corner of the church, out of sight, where it sounded like a man talking to you in the dark. But our rector prevailed upon the people to agree to this, on the ground that by removing it a great many seats for the poor, under where the gallery formerly was, would be secured. The singers were now all arranged in the chancel, face to face, on opposite sides. Next, the font, which stood under the old gallery, being brought more into open view, was scraped and polished up; and I am told that some strangely hideous figures, which were before plastered over and concealed, were by this means restored, representing the devils as driven out of the children by baptism. (They tell me that in popish times the priests used to blow into the mouth of the child, to drive them out: was it so?)"

"True. But what next?"

"The next alteration was the removal of the pulpit and the reading-desk. They were removed, I understand, because they *hid the sight of the altar*. But to induce the people to consent to this, our rector assured them he would put these where they could both see and hear better. I, for one, thought they stood in the very best place for seeing and hearing before — right in the middle of the church, where the people from all parts could see the minister. Now the pulpit, instead of standing right facing the congregation, is perched up *sideways* near a pillar, and one of the benches in the chancel is made the reading-desk, from which not half the people in the church can hear the

words of the prayers. But now, it would seem, the people are to be taught by *signs*, not *sounds*; for in certain parts of the service the minister wheels himself completely round, so as to look (which he could not do before) towards the east, to which he bows.

“I should tell you farther, that soon after the singers were removed into the chancel, they began the practice of chanting the service, which to me is all empty noise—for I can neither join in it nor follow it. Indeed they make such a dreadful uproar that it has driven several people to leave the church; for they say the noise is such as to give them a headache. In order to form a choir, (as they now call the singers,) our minister got together a number of young men and boys of the town, and had them trained in this new system by a very popish-looking young man, who came, it was said, from some college near London; I think the young man’s name was *St. Mark Toner*; and they call the new system the *Grig-ouround-style*, or some such name. Although it has been objected to by several of our people, yet on it goes. The gay young blades of the town are charmed with it; and some of the young ladies, when they go to hear it on practising nights, cry out—‘Oh, how beautiful!’ ‘Oh, how thrilling! how seraphic! it is enough to raise a heart of stone to heaven!’ but we sober old people do not feel all this. However, not being fond of contention, we have let them have their way. Things went on quietly thus for some months, and we thought the alterations had come to an end. But when the next winter came, many of the poor people were out of work; and as something must be done for their relief, our rector said he would find them a nice in-door job, if the rich would be so *charitable* as to raise the money to pay

them. The job was to scrub all the whitewash off the walls of the church from the top to the bottom, which he said would show the beautiful stone of the pillars better, and give it a softer and more agreeable light. For, I should tell you, since they had removed the organ from before the west window, and the pulpit and some other things from before the east, they found the light rather too strong. Being appealed to raise a subscription for this purpose, as a *charity to the poor*, we could not refuse: so that the money was collected, and the people were set to work. Our fine clean-looking old parish church now appeared as if it had been turned into a great *washhouse*, soapsuds werestreaming down the walls in all directions. Men were scraping, and women were scrubbing every part. Nor was it the walls and pillars only that underwent this operation. This and that must be scraped of its colouring, to correspond with the rest. There was a fine old oak screen in the chancel, some of the pannels of which were painted over with brown paint to correspond as nearly as possible with the wood. This paint was ordered to be taken carefully off to see what was hidden beneath. Here they discovered some richly gilded figures of saints, with various non-descript sort of emblems of the reign, it was reported, of Richard the II. These were, as far as possible, preserved. There were, too, some handsome ancient monuments in the chancel, which were in parts painted over or whitewashed. In a kind of niche at the back of one of these they discovered a large figure of the Virgin Mary, painted in a variety of bright colours, with the angel Gabriel presenting to her a man to receive *her blessing*. These figures were all brought out to view as perfect as they could be, (of course there were many patches in them,) and so they were

left, looking like rich beggars in tattered garments claiming men's pity. It was reported that all these figures were to be restored, only when they had paid for scraping and scrubbing the church, they had not sufficient funds for that purpose. Our new rector is a cautious sort of a man, and takes care not to have too many irons in the fire at once, lest he should burn his fingers. All his alterations have been made one at a time, after considerable intervals. By this means alarm, if it has been excited, subsides. When these figures were brought out, and it was reported they were to be restored, some people began to raise the cry of 'No Popery.' To allay this alarm, the editor of our Church paper, who is, every body says, a Puseyite, but who maintains that he advocates none but strict 'Church principles,' (it is well-known that he is one of our rector's right-hand men,) put forth an article upon this matter, in which he said: — 'We deprecate mixing up doctrines with these subjects, or questions as to the propriety or reasonableness of the customs to which they refer, the rites they symbolise, or the tenets with which they were originally connected.' And yet, after saying this, he goes on to speak of these figures as 'exhibiting the quaint portraiture *now so shamefully disfigured*, of the Virgin, with the angel Gabriel presenting to her the pious master of the college, the initial A of whose salutation enables us to guess its purport: Ave Maria, gratia plena, Dominus tecum, benedicite tu in mulieribus:' and then, after thus, as it appears to me, casting a censure upon our glorious Reformers, who had all these paintings blotted out from the walls of the church, — to obviate any distrust which our rector's restoration of them might excite in the minds of the people, he assured the members of the Church, that our rector was one, 'than whom, if

personal worth, purity of doctrine, and indefatigable zeal be worthy of respect, none ever deserved to be more respected.' This had the effect of pacifying the fears of many; but to me it looks *very suspicious*; — and as if there was a combination between the parties to deceive the people.

"But I have not yet finished my story. It is said that we were to have had a stone altar put up in the place of the plain communion table; but that unlucky suit about the stone altar at Cambridge coming on just at the time, put a stop to it. I do hear, however, that we are not yet come to the end of these changes; for I am told that our rector now wishes to have all the galleries in the church removed, — the pews done away with, and open benches substituted.* Now I cannot conceive where all this is to end, and I should like to know what it all means. Is it all right?"

"Well," said Faithful, "you have put to me rather an awkward question; but I will endeavour to give to you a true and honest answer. To speak can-

* We are no friends to the putting up of galleries in churches where it can be avoided; neither are we any friends to taking them down where they are necessary. It is a singular coincidence, and shows the sameness of their principles, that Laud's party in former days, and the Tractarians in the present, have both equally waged war against *galleries*. Mr. Gresley, in his *Anglo-Catholicism*, says emphatically — "*There should be no galleries.*" The object aimed at in their removal is pretty evident from what follows: "It is a sad drawback to the effectiveness (!) of our cathedrals," he says, "that instead of the clergy, and the members of the choir, being grouped round the altar on each side, according to the ancient custom, the laity have been placed between the altar and the choir; the consequence of which is, that the attention of the congregation is drawn in the wrong direction!!!" The efficacy, then, of prayer depends, according to Mr. Gresley, upon the direction in which we turn. So say the papists.

didly, I regard these things as the *fore-feet*, if I may use such an expression, of returning popery."

"Indeed!" exclaimed Mr. Allright, "that is just what I feared. I suppose you think then, that if the beast gets his *two fore-feet* into our Church, he will soon come in on *all fours*, if not driven back?"

"Indeed I do," Faithful replied; "for I cannot see how it can be otherwise. The *emblems* of idolatry never yet came into the Church, that they did not lead, in time, to the *acts* of idolatry: in truth, the re-introduction of these things into our churches, indicates that the *ideals* of them have already gained a place in the hearts of those who introduce them; and these images, if allowed, will soon put the idea of the same thing into the hearts of others, especially of the young."

"I suppose then," Mr. Allright observed, "that is the reason why our reformers whitewashed these things over, that none might be tempted to idolatry by them?"

"Certainly: hear what they say upon this subject in the Homily on the Peril of Idolatry. 'It is impossible that images of God, Christ, or his saints, can be suffered (especially in temples and churches), any while or space, without worshipping of them; and that idolatry which is most abominable before God, cannot possibly be escaped or avoided, without the abolishing and destruction of images and *pictures* in temples and churches; for that idolatry is to images, especially in temples and churches, an inseparable accident (as they term it); so that images in churches and idolatry go always both together; and that therefore the one cannot be avoided, except the other be destroyed. For they being set up, have been, and ever will be worshipped.' And then the Homily goes on to show, both by argument from the natural effect of things,

personal worth, purity of doctrine, and indefatigable zeal be worthy of respect, none ever deserved to be more respected.' This had the effect of pacifying the fears of many; but to me it looks *very suspicious*; — and as if there was a combination between the parties to deceive the people.

"But I have not yet finished my story. It is said that we were to have had a stone altar put up in the place of the plain communion table; but that unlucky suit about the stone altar at Cambridge coming on just at the time, put a stop to it. I do hear, however, that we are not yet come to the end of these changes; for I am told that our rector now wishes to have all the galleries in the church removed, — the pews done away with, and open benches substituted.* Now I cannot conceive where all this is to end, and I should like to know what it all means. Is it all right?"

"Well," said Faithful, "you have put to me rather an awkward question; but I will endeavour to give to you a true and honest answer. To speak can-

* We are no friends to the putting up of galleries in churches where it can be avoided; neither are we any friends to taking them down where they are necessary. It is a singular coincidence, and shows the sameness of their principles, that Laud's party in former days, and the Tractarians in the present, have both equally waged war against galleries. Mr. Gresley, in his *Anglo-Catholicism*, says emphatically — "*There should be no galleries.*" The object aimed at in their removal is pretty evident from what follows: "It is a sad drawback to the effectiveness (!) of our cathedrals," he says, "that instead of the clergy, and the members of the choir, being grouped round the altar on each side, according to the ancient custom, the laity have been placed between the altar and the choir; the consequence of which is, that the attention of the congregation is drawn in the wrong direction!!!" The efficacy, then, of prayer depends, according to Mr. Gresley, upon the direction in which we turn. So say the papists.

didly, I regard these things as the *fore-feet*, if I may use such an expression, of returning popery."

"Indeed!" exclaimed Mr. Allright, "that is just what I feared. I suppose you think then, that if the beast gets his *two fore-feet* into our Church, he will soon come in on *all fours*, if not driven back?"

"Indeed I do," Faithful replied; "for I cannot see how it can be otherwise. The *emblems* of idolatry never yet came into the Church, that they did not lead, in time, to the *acts* of idolatry: in truth, the re-introduction of these things into our churches, indicates that the *ideals* of them have already gained a place in the hearts of those who introduce them; and these images, if allowed, will soon put the idea of the same thing into the hearts of others, especially of the young."

"I suppose then," Mr. Allright observed, "that is the reason why our reformers whitewashed these things over, that none might be tempted to idolatry by them?"

"Certainly: hear what they say upon this subject in the Homily on the Peril of Idolatry. 'It is impossible that images of God, Christ, or his saints, can be suffered (especially in temples and churches), any while or space, without worshipping of them; and that idolatry which is most abominable before God, cannot possibly be escaped or avoided, without the abolishing and destruction of images and *pictures* in temples and churches; for that idolatry is to images, especially in temples and churches, an inseparable accident (as they term it); so that images in churches and idolatry go always both together; and that therefore the one cannot be avoided, except the other be destroyed. For they being set up, have been, and ever will be worshipped.' And then the Homily goes on to show, both by argument from the natural effect of things,

and from a number of historical proofs, the truth of this statement. Have you ever read that Homily? If not, I would strongly advise you to do so. It is full of important truths on this subject, and most suitable and salutary for the present times. It was on the above grounds, and also because the use of all images and pictures in divine worship was clearly against the second commandment, that our Reformers abolished them from our churches. In the window of one of the churches in your own county, there is written, up to this day, this memorial: 'Here stood the wicked fable of St. Michael weighing of souls; which, by the laws of Queen Elizabeth, according to God's word, is taken away.' It was thus that our truly pious Protestant Reformers cleared our churches of the monuments and pictures of superstition, just as you would clear a house that was full of spiders and cobwebs, by giving it a thorough brushing and whitewashing. But these Puseyites, who call themselves 'Church Restorers,' are taking off all the *whitewash*, (a very good emblem, if they will have emblems, of the holiness which ought to pervade God's house,) of the Reformation, that they may bring out again all the various colours of the scarlet lady that sits upon the seven hills (Rev. xvii. 4.); in other words, that they may substitute a religion of worldly pomp for the simplicity of the Gospel of Christ—a worship of sense in the place of a worship in spirit."

"But still I do not see" observed Mr. Allright, "exactly *how* all the alterations or restorations I have mentioned, are connected with popery. I wish you would point this out."

"I will do so," Faithful replied. "In the first place, then, the removal of the singers down into the chancel, and the haying of the service chanted instead of read, is in conformity with the old popish

custom which prevailed before the Reformation. 'In ancient times, before the Reformation,' says Mr. Jebb, in his book on the choral service, 'that mode of service, called choral, was adopted very generally in parish churches.' This is, as you will see, an *implied* admission that it ceased after the Reformation; and, indeed, he just after expressly admits as much. I may tell you further, that chanting was of popish origin in our church. It was first introduced by Pope Gregory the Great, the very pope who first sanctioned the introduction of images and pictures into churches, which led afterwards to so much abominable idolatry.

"Now it should be marked that there is a design in its re-introduction. The design of it, however unwilling some may be to admit it, is, to set aside *congregational worship*, which was restored to the people at the Reformation, and to confine the service entirely to a privileged order (formerly those who chanted the service were 'clerks,' in what are called 'minor orders,' in the Church of Rome). That it is the intention of its advocates, that the congregation should take no active part in the service, is a secret let out by one of the Tractarians, who has done more than any other man to write up this abolished system. 'The choir,' he says, '*represents the congregation, as far as the audible performance of the service is concerned.*' Again, he remarks, in terms not very complimentary to the taste of the people: 'The *roar* of the congregation must be felt to be most opposed to all propriety. It is at least,' he adds, 'quite contrary to the choral usage of the Church.'

"You see then that it is the design of this mode of worship, to rob you of your great Protestant privilege of *Common Prayer*.

"Next, the removal of the pulpit and the reading-

desk, — and the placing of them so that the minister can turn to the east, is all in conformity with the Romish practice of turning in that direction, because there it was that the Host used to be elevated as a present God, for the people to bow to and worship ; and thus you see that this change evidently tends to lay open the way for a return to the same kind of worship.

“ The bringing out of the idolatrous images and paintings upon the font and the walls is a manifest *uncovering* of popery ; and if these things are left thus uncovered for any length of time, and especially if they are restored with all their original gorgeous splendour of decking and gilding, they must, as the Homily states, inevitably lead in the end to idolatry, considering how strong is the tendency of the natural mind to that abomination. For just consider what must be the moral effect of these things upon the minds of children, who have not, as we have, any acquired principles or prejudices to stay them from following the natural tendency of the human mind, under the influence of such objects. When a child looks upon one of these attractive pictures of persons whose memory it is taught to reverence, and observes that the minister and the people turn towards it when they pray, will he not naturally be led to think that when he prays he is to turn towards the picture ? and will not the impression which the visible object makes upon his fancy, tend to confirm him in the idea, that he can worship better while viewing it, than when not seeing it ; and will he not thus come at last to *rest in* the image or picture ? Thus ‘ by LITTLE and LITTLE,’ as the Homily says, ‘ it will come to idolatry ? ’ ”

“ Ah, I see it may be so,” Mr. Allright replied. “ But is there nothing to prevent it ? ”

"I know of nothing," Faithful answered, "but to remove the temptation. The preaching of God's pure word will not do it, even if that could be secured in every church—because, as the Homilist observes, the pictures will preach *continually*, which man cannot do—and the people will be more ready to learn that which is evil than that which is good. To prevent the effects, you must remove the cause. And it is the *beginnings* of evil we have always most reason to fear. What I see beginning tells me most plainly what is coming. If things are allowed to go on in our Church as they have been going on for the last few years, we shall have popery restored much sooner than we expect. What you have told me about your own church is not a tenth part so bad as what I know of some others. I could tell you of one where there is a large figure of a saint (Pope Gregory among the number) put up in every window: and the Virgin Mary as large as life, with the infant Jesus on her knees, just as you see her in Roman Catholic churches, at the east end. Beneath it is a stone altar adorned with candles and crosses, towards which the minister with the people turns in every act of worship. Is not this popish? Add to all this every means is used, by stories of miracles in histories of pretended saints, relating what wonders have been wrought by this relic and that—how one dead body sweat blood, and another was heard to speak*; and by pretty tales and songs about the

* The British Magazine has, to its credit, shown up some of these lying revived tales in its review of Dr. Pusey's *Lives of the Saints*.

One specimen of this attempt to revive the "pious frauds" of pretended miracles, for the purpose of promoting church restorations, may be appropriately given from a late work, bearing the title of this chapter, "The Church Re-

influence felt at the sight of crosses and pictures—to ensnare the fancies of the weak and superstitious,

storers," written by Mr. F. A. Paley, who has acquired since such an unenviable notoriety as a seducer of souls at Cambridge, and who, the papers this very day (Dec. 24) state, has conformed to the Church of Rome, thus furnishing another decisive proof that what these men are labouring to *restore* through wood and stone, and every other means, is nothing less than popery, in fact and deed.

The following is the account he gives of the origin of St. Winifrede's Well, near Chester, and of the church that was consequently built near the spot:—

"Vain was their anxious search for a spring of water, of which they were in urgent need. The old priest Aedbert, the leader of the company, and a man of great sanctity, placed the relics on the ground, and devoutly prayed that God would be pleased, for the merits of his holy saint and martyr, Winifrede, of whose precious body they bore with them a part, to relieve them in their present distress. In the course of the night a gurgling sound was heard in the bowels of the earth, and a copious stream suddenly spouted from under the very stone on which the relics had been deposited. That stream it is which still fertilises the valley of Letherton; nor has it ever been known to fail or diminish in the longest and severest season of drought. To commemorate so signal a deliverance, a little church was erected near the spot in the year 950, and dedicated to God, in honour of the blessed Virgin Mary and the Holy Saint Winifrede. To this day the old tower stands, as the spring still flows, in testimony of the event. The villagers believe the tale, and are considered superstitious. What worse are they, and why should the legend be less true" Mr. Paley adds, "for the scoffs of modern philosophy, or the ridicule of modern unbelief?" [Pp. 4—5.]

Concerning the old priest Aedbert, here referred to, who was afterwards a martyr, he tells us as follows:—"Preparations were made for opening the grave of the martyr Aedbert, who had been buried on the site of the old church nearly four centuries. This preliminary was necessary, because no altar could be duly consecrated without holy relics: it being requisite to deposit some portion of the body, vesture, bones, or blood of a saint or martyr in a cavity called the *sigillum* beneath the altar stone. The exact place had ever been carefully marked, and facilities afforded by the builders of the

which make up the great multitude of mankind. You would hardly credit it, and I will not shock your feelings by doing so, if I were to tell you of some of the monstrous fables which are published and eagerly read in the present day, all tending to exalt image and picture worship, or of the various absurd emblems and devices by which the Tractarians would turn the highest truths of our religion into idols. * The chief object of all this exaltation, however, is the Virgin Mary, because around her the sympathies of mankind, and more especially of womankind, naturally gather. Hence it seems to be the devil's device for bringing in all other kinds of idolatry, to draw the feelings of Protestants to something like a reverence for Mary. I saw a

new church for opening the grave, Removing the soil to the depth of four feet, they came to a rude vault of large sandstones, with a cross and the figure of a lance, the instrument of the martyrdom, incised on the lid which covered the body. The lid was raised, while each one pressed anxiously to view the bones of the holy man who had died manfully for the faith. But neither bones, nor dust, did they behold. To the joyful surprise of all, there lay the body fresh and fair as if it had just departed. It was not discoloured, nor tainted by corruption, nor even rigid and immoveable in death. The very wounds appeared as if recently inflicted, and the blood seemed yet to exude from the gaping flesh." (P. 46.)

Such are some (and these are not the most glaring) of the "lying wonders" which Mr. Paley relates and defends, and yet in the very work that contains these, he can speak of the "desecrations and profanities of Protestantism!!" Surely there must be something strangely blinding to the understanding, and to the moral perceptions of the mind, even in the Hagiolatry of the *nineteenth century*, that can thus lead a man to give to falsehood that honour which is due only to the majesty of truth.

* Some of these things have been ably exposed by the "Christian Observer," and the "Churchman's Monthly Review," which periodicals we would recommend to the attention of the reader for farther information upon these points.

book advertised a short time since, written by a member of the University of Oxford,—the title of which ran—“In honour of the most beatified and most glorious Mary, ever Virgin!!!”

“But it has, I think, been remarked by some one that the songs of a people are the best index of a nation’s feeling:’ they certainly are an index of the state of feeling, or rather sentiment, of the writers. Now, the inspiring theme of many of our present poets is the virtues of the Virgin Mary. Let me treat you with a few specimens of this Rome-inspired poetry. First, we have the author of the Christian year bringing us *almost*, but *not quite*, up to the point of Mariolatry in this stanza:—

“Ave Maria! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son, and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.”

Next comes Mr. Faber, who was, till very lately, acting as a minister of our church, singing thus of the reverence for St. Mary in the middle ages,—

“Then were the natural charities exhaled
Afresh from out the reverence for St. Mary.”

and exclaiming in another place —

“*Beautiful Times!* from whose calm bosom sprung
Abbeys and chantries, and a very host
Of quiet places upon every coast
Where Christ was serv’d, and Blessed Mary sung!”

Now, how clear and certain a proof all this is of true piety towards God, may be made very evident from the fact that that *devout* man, Lord Byron, could thus sing, in similar, but even more beautiful strains, the praises of the Virgin:—

" Ave Maria ! 'tis the hour of prayer !
 Ave Maria ! 'tis the hour of love !
 Ave Maria ! may our spirits dare
 Look up to thine, and to thy Son's above,
 Ave Maria ! O that face so fair !
 Those downcast eyes beneath the Almighty Dove !
 What though 'tis but a *pictured image* strike !
 That *Painting* is no *Idol* — 'tis too like ! "

and then, what is rather curious, in the very next stanza, he defends his devout adoration of the idol image of the Virgin in such terms as these : —

" Some kinder casuists are pleas'd to say,
 In nameless print, that I have no devotion —
 But set those persons down with me to pray,
 And you shall see who has the properest notion
 Of getting into heaven the shortest way."

But, as if to give the last finishing touch to Popery by verse, *in articulo mortis*, we have that " worthy Pindar of Puseyism," (as the Edinburgh Review styles him) the Rev. J. M. Neale, composing *holy* ballads for little children in these soul-entrancing strains : —

" Those whom thy Holy Priests baptize
 Lose Adam's guilty stain :
 Their hearts thy Spirit purifies
 And they *are born-again*.

But if in these, our early years,
 In wickedness we fall,
 There will be need of *bitter tears*
 If we are sav'd at all !!! "

Thus have we Dr. Pusey's doctrine, that, if we sin after we have been baptized, " there remains only the *baptism of tears* " put into *purgatorial* strains for young children, while we have Mr. Newman's doctrine of the honour that is due unto the Virgin Mary dressed up in more exalted verse by other

ballad-makers to win the fancy of the more refined. Such reading, if it becomes general, must tend greatly to imbue the minds of the rising generation with Popish sentiments, and to prepare for the restoration of Popery in all its gaudy splendour, and *in all its guilt.*"

"Well," said Mr. Allright, "I am very glad you have told me all this; for I see now fully what things are tending to, and also what is my duty, as I love my country, my church, my children, or my God. It is to oppose the proceedings of these men by every means in my power."

"Just so, Mr. Allright, provided the means you use are legitimate and proper: and if only half a dozen persons in every town in England were like-minded, and would join together openly, firmly, and steadfastly, to oppose these things, in the spirit of prayer to God, and in the use of the mighty moral power of truth, which will always support those who have faith to trust in it, we might hope that all *would yet be right.*"

What perfect chambers of Popish imagery these Church Restorers would make our Churches, may be gathered from a work lately published, entitled "The Symbolism of Churches and Church Ornaments; a Translation of the first Book of the *Rationale Divinorum Officiorum*, written by William Durandus, some time Bishop of Mende," (a Roman Catholic Bishop of the fourteenth century,) "with an Introductory Essay, Notes, and Illustrations, by the Rev. John Mason Neale, B. A., and the Rev. Benjamin Webb, B. A., of Trinity College, Cambridge, Leeds, 1843."

From this work, which is translated for the ex-

press purpose of instructing the present generation in "*the esoteric principles of good Churchmanship*," we learn that every part of the church, every brick, stone, door, window, the mortar, the colours, the ornaments, the priests' vestments, the forms and arrangements, all are to be symbolical of some hidden spiritual truths. And that it is the Church of Rome which they would thus hold up to our imitation, hear how these Editors speak of a Roman Catholic Cathedral, and its symbolism: "Far away," say they, "and long ere we catch our first view of the city itself, the three spires of its Cathedral preach to us of the most Holy Trinity. As we approach, the transepts tell of the atonement; the communion of Saints is set forth by the chapels; the mystical weathercock bids us to watch and pray, and endure hardness; the hideous forms that seem hurrying from the eaves speak the misery of those who are cast out of the church; spire, pinnacle, and finial, the upward curl of the sculptured foliage, the upward spring of the flying buttress, the sharp rise of the window-arch, the high-thrown pitch of the roof: all these teach us that, vanishing earthly desires, we should ascend in heart and mind. Lessons of holy wisdom are written in the delicate tracery of the windows; the unity of many members is shadowed forth by the multiplex arcade; the duty of letting our light shine before men by the pierced and flowered parapet that crowns the whole. We enter. The triple breadth of nave and aisles, the triple height of pier, arch, triforium, and clerestory, the triple length of choir, transepts, and nave, again set forth the Holy Trinity. And what besides is there that does not tell of our blessed Saviour? that does not point out 'Him first,' in the two-fold western door; 'Him last,' in the distant altar; 'Him midst,' in the great

rood; 'Him without end,' in the Monogram carved on boss and corbel, in the Holy Lamb, in the Lion of the tribe of Judah, in the Mystical Fish? But on none of these things do we rest; piers—arch behind arch—windows—light behind light—arcades—shaft behind shaft—the roof—bay behind bay—the saints around us—the heavenly hierarchy above, with dignity of pre-eminence still increasing eastward: each and all lead on eye, and soul, and thought, to the image of the crucified Saviour as displayed in the great east window. Gazing steadfastly on that," continue these nominally Protestant editors, "we pass up the nave, that is, through the Church Militant, till we reach the Roodscreen, the barrier between it and the Church Triumphant, and therein shadowing forth the death of the faithful. High above it hangs, on his triumphal cross, the image of Him who, by his death, had overcome death; on it are portrayed Saints and Martyrs, his warriors who, fighting under their Lord, have entered into rest . . . The seven lamps above them typify those graces of the Spirit, by whom alone we can tread in their steps. The screen itself glows with gold and crimson: with gold, for they have on their heads golden crowns: with crimson, for they passed the Red Sea of martyrdom to obtain them," &c. [P. cxxx.] So speak these Church Restorers of the spiritualities of wood and stone! But, even supposing that all the things here mentioned could express and convey some spiritual truth, in any other way than by the fiction of their own fancy, these are not the worst: Scripture itself is perverted to support their fancies, and doctrines are inculcated by their symbolism which have no foundation in fact. "Martyrs," we are told, "are symbolized by birds let loose; for so Tertullian. There is one kind of flesh of fishes, that is, of those

who be regenerated by holy baptism ; but another of birds, that is, of martyrs !!!” and these Hierophants further tell us that the octagonal form of the “Font” represents “regeneration,” the number “eight” (we know not why) implying “regeneration.” Nor is it *forms* and *substances* only, but *sounds* also that are symbolical. “We know,” they say, “that each instrument symbolizes some particular colour — the trombone, is deep red ; the trumpet, scarlet ; the clarionet, orange ; the oboe, yellow ; the bassoon, deep yellow ; the flute, sky-blue ; the diapason, deep blue ; the double diapason, purple ; the horn, violet ; while the violin is pink ; the viola, rose ; the violoncello, red ; and the double-bass, crimson.”

Now how all this can be, except upon the principle that, “as the bell tinkles, so the fool thinks,” we must confess we cannot understand. But there is one thing we are at no loss to perceive: this “*chamber of imagery*,” all splendid as it is, into which these Romanisers have led us, is evidently the dwelling of that lady, so graphically described in the Book of Revelation, as “arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls ;” and we can clearly trace on the walls, depicted by a hand from heaven, those prophetic words: “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.”

CHAP. XXIII.

"CHURCH PRINCIPLES" OR SCRIPTURE PRINCIPLES.

"Helpe and defende, my good brethren all,
 Whych love doctrine cathedrall,
 And do beleve unwrytten veritie
 To be as good as Scripture's sincerite.
 Because in the Bible I cannot be founde
 The heretikes woulde burye me under the grounde.
 I praye you hartily yf it be possible
 To get me a place in the great Bible :
 Or else as I do understande
 I shall be banished out of thys lande,
 And shall be compelled with sorrow and payn
 To returne to Rome to my Father agayne.

DR. TURNER, Dean of Wells, and Physician to
 Edward VI.

"A VAST deal of mischief," said Mr. Faithful, resuming his conversation with Mr. Lovetruth, "has been wrought through that equivocal and fallacious expression—'Church Principles.' People have been caught by the term, and ensnared into receiving as Church principles what are not Scripture principles, and what consequently are not the principles of the Church of England, which grounds all her doctrines upon Scripture. Wishing to be good Churchmen, and assuming that the term, 'Church principles' included only such as were accordant to the word of God—they have received upon credit many doctrines or practices which would not, if tried, bear the touch of that infallible test of truth."

"But do you really think," interrupted Mr. Lovetruth, "that the original inventors of the term made use of it with the view to deceive?"

Mr. F. "Whether the original inventors of the term intended it or not, there can be no doubt that a great deal of deception has been practised upon unsuspecting people through this *conveniently equivocal* expression. It seems formed indeed for the very purposes of jesuistry. The *double meaning* of which it is capable exactly fits it for deceiving the unwary. It may be responded to in one sense by the hearer, and intended in a totally opposite sense by the user. There is nothing in it to mark out *what* Church is referred to, or to limit it to the English Church; "Church principles" obviously *may* mean the principles of the Romish Church as well as of the English, for its application must be determined by what he who uses it intends by *the Church*. This, unless explicitly stated, we cannot be certain of. Here, then, is room for the jesuitical principle of *mental reservation*.

"Why those who first adopted the term did not add the distinctive epithet *Protestant*, is not very clear: at least, it can only be inferred. That men should be deliberately indefinite in their definitions, except to conceal their real purposes, seems unaccountable. The reason of it we must leave to themselves to explain. If it should be said, as we know it may be said, that the term was adopted at first to distinguish Church principles from Dissenting principles — that does not remove its objectionableness — since the dissenter would doubt what was included in the term "*Church principles*" — whether those alone which *we* think we can derive from the Scriptures, or those which rest upon the Scriptures *and* tradition: whether, in short, they were to be *Protestant* Church principles — or what, by a strange misnomer, but with something more of definiteness, have been designated *Anglo-Catholic* principles.

"But it is not with dissenters alone that we, if

honest members of the Church of England, have to contend—it is also with the Romanists, who claim to be exclusively *the Church*. Under the colour of ‘Church principles,’ a secret Roman Catholic might fight for his *own Church* in the ranks of the Church of England. The term serves not, then, the purposes of a watch-word. It does not ‘give a certain sound.’ It is invidious, as used in opposition to dissenters, and is no security against Romanizers. The addition of the single epithet, *Protestant*, to ‘Church principles,’ would have made all clear, definite, certain.”

Mr. L.—“But the tract writers, who first brought into use the term ‘Church principles,’ object to the epithet ‘*Protestant*.’ they say they reject and anathematize the very name of Protestant.”

“But *why*,” replied Mr. Faithful, “do they object to it?”

“Ah, there is the rub,” added Mr. Lovetruth. “The truth is they object to it, or to adopt their own language, they ‘abominate’ it, because they abominate Protestantism itself; and they abominate Protestantism because it professes to rest upon Scripture alone, and sets aside tradition.”

Mr. L.—“They say they object to it because it is applicable alike to Churchmen and to all classes of dissenters, not excepting Socinians and Quakers, and because it is merely *negative*.”

Mr. F.—“That is not the case; for what does the word ‘Protestant’ properly mean? It means ‘*to bear witness*,’ and when used in a religious sense, it means to bear witness *to the truth* against *all* error, and to declare a resolution to suffer for it if necessary—than which nothing can be more *positive*.* It is nearly equivalent, then, to the term

* Johnson explains to protest to mean, “To give a solemn

'*Confessor*' — a term which we find used in Scripture to denote one who puts forth an open profession of the Christian faith, and shews a readiness to suffer, if necessary, unto death to maintain it. The term, therefore, can be applied only to those who are 'true and faithful;' and was intended only to be so applied by those who first adopted it.

"We are sufficiently distinguished, and our principles are sufficiently distinguished from dissenters by the word 'Church' being added to our designations. By adopting the term 'Protestant Churchmen,' or 'Protestant Church principles,' we mark the distinctive character of our profession and principles, while we admit that the dissenters, so far as they are true to their designation of 'Protestant,' bear witness with us to the same great principles of Scripture truth. The ground of our claim to be considered Protestant in both cases is, that we

declaration of opinion or resolution." In the French language, "Protester" is, "assurer ou promettre *positivement*." A Protestant in France, therefore, is one who gives a *positive* assurance or promise.

"Protestor," in Latin, signifies "to testify," "to bear witness." The meaning of the word "*Protestant*" then, according to the Latin, in which language it was first used in a religious sense, is "a witness," a "witness to the truth." A Protestant, in the proper sense of the word, is one who witnesses *against* one thing, and *for* another, on the ground of its truth, or superior authority. The *positive* or *certain* form of truth to which he witnesses is, the Scriptures against tradition, or the authority of man; and he testifies *positively* by his profession of faith, that such and such are the true doctrines of Scripture, as well as *negatively* that such and such are not true doctrines of Scripture. A Socinian has no claim properly to the name of Protestant, nor has any one who does not hold all the essential doctrines of Scripture. At the most he is only *negatively* a Protestant, since to protest against the Church of Rome is only the *negative part* of Protestantism; the *positive part*, that which really constitutes a person a Protestant is, that he witnesses to the whole truth of God.

profess to receive the Scriptures alone, and as a whole, as our authority, and to make them our ultimate source of appeal in all matters of Christian doctrine and practice. 'Church principles,' unless they are at the same time *Protestant* or Scripture principles, we utterly reject."

Mr. L.—"What then do you understand to be 'Church principles,' taking the term now in the way in which it is used by Tractarians, as distinguished from Scripture, or rather Protestant, principles: for of course it would be a begging of the question to assume that the opposite to Church principles are Scripture principles?"

Mr. F.—"The Protestant principle is, 'Hear the Bible:' the Tractarian principle is, 'Hear the Church:' and by the Church the Tractarian means tradition, or the Bible as interpreted by tradition. Ask a man who professes to hold so-called 'Church principles' what he believes, or on what he grounds his belief, and he will answer, 'I believe,' or 'I wish to believe in all points as the Church believes:' ask a true Protestant, and he will reply—in the words of the immortal Chillingworth—'The Bible, and the Bible alone is the religion of Protestants.' Now which is the truest Churchman of these two—meaning by the Church, the Reformed Church of England?—Undoubtedly the latter; because the Church of England nowhere tells men you *must* believe just as I believe, much less does she send them to tradition for their faith; but she tells them to try even her own pretensions to be a Church, and to hold the truth, by the Scriptures. 'Holy Scripture,' she says, Art. 6., containeth all things necessary to salvation: so that *whatsoever is not read therein, nor may be proved thereby*, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite

or necessary to salvation.' The reason she assigns for adopting the three creeds is—'for they may be *proved by most certain warrants of Holy Scripture.*' She tells us in the 19th Art. that other Churches '*have erred,*' (and this implies her admission of the possibility that *she may err,*) 'not only in living and manner of ceremonies, but also in matters of faith.' And though she claims the power to the Church general (Art. 20.), and to herself in particular (Art. 34), which every Church exercises, 'to decree rites or ceremonies,' 'and authority in controversies of faith'—*i. e.* authority to sit and judge and decide for herself, as each individual does for himself—'Yet it is not lawful,' she adds, 'for the Church to ordain anything that is contrary to God's word written, neither may she so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing 'against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.' —'Even things ordained by general councils as necessary to salvation,' she declares (Art. 21.), 'have neither strength nor authority, unless it may be declared that they are taken out of Holy Scripture.' It is as clear, then, as words can make it, that the Church of England does not require us to hear her but so far as she speaks according to the word of God. It is altogether a begging of the question of truth to say, 'I believe what the Church believes,' because the Church (*i. e.* the Church of England) has, strictly speaking, no belief of her *own*—that is, none which she imposes upon men distinct from what she says is to be found in the Scriptures. She expects her professed members to adopt, of course, her own view of what are the principles of truth: but then they are to adopt

them because they believe that they are the principles of Scripture *apart from*, though, it may be, *supported by* tradition. But those who hold what they please to call 'Church principles,' do not even profess to derive them from Scripture alone; but from Scripture *and* tradition; or, which is the same thing, Scripture interpreted by tradition. Nay, they do not even take the Thirty-nine Articles of their own Church as exponents of 'Church principles,' except by putting upon them 'a *non-natural sense*,' and adding to them things which have no scriptural authority, but rest solely upon tradition."

Mr. L. "I suspect that the real reason of their adopting so indefinite a term as '*Church principles*' was to secure a door wide enough to bring in tradition."

Mr. F. "I suspect so too. And it is as bringing in the traditions of men, that '*Church principles*' are to be feared. Once admit that tradition is of any authority, or to be made in any way our guide, and there is no saying where we shall stop short of Romanism itself. Most of the errors of the Church of Rome rest upon no other authority but tradition. It is from tradition, too, that most of what are distinctively meant by '*Church principles*' are derived. Their advocates do not profess to rest them upon the authorised expositions of the reformed Church of England alone, nor upon the Scriptures; .but they trace them back to some era beyond the Reformation; and yet not so far back (for this they cannot do) as the Apostolic age. It is for this reason that we Protestants ought to be jealous of admitting them."

"But are there not some traditions," asked Mr. Lovetruth, "relating to ceremonies or rites, which we may lawfully adopt as our patterns in the same things?"

Mr. F. "Certainly, if they 'be not repugnant to the word of God,' as our Church says in her 34th Article, and tend to edifying. In matters of ceremony, but not *in articles of faith*, our Church adopts and acts upon this principle: but then we must remember that no ceremonies, but such as she has expressly adopted and sanctioned, are to be classed among her 'Church principles.' No honest Churchman would think of either adding to, or taking from, those ceremonies which his Church has authorized. But it is others than these that the Tractarians attempt to foist in under the name of 'Church principles:' and it is their unauthorised additions and interpretations that we, as Protestant churchmen, ought not to receive. Our controversy with these men is not concerning those ceremonies which our Church has adopted from tradition, or the previous practice of the Christian Church, because she judges them to be such as tend to edification and not to superstition; but against those traditions rejected by our Reformers which the Tractarians would revive under the plea of their being 'Catholic customs.'"

"May I ask," said Mr. Lovetruth, "what are some of the customs to which you allude?"

Mr. F. "They are such as the use of the cross or the crucifix in divine worship—setting up stone altars in the place of communion tables—turning to the east, or towards the altar, in prayer, and saying the creeds—having a credence table for divers uses in the Lord's Supper—setting up of candles—praying for the dead—preaching in the surplice—chanting the prayers, &c. &c.

"All of these practices, and many more which have been repudiated and cast out by our Church, they would bring in under the covert name of 'Church principles.' But let it be distinctly under-

stood, that it is not so much on the ground of abrogated ceremonies as of abjured doctrines, which they would derive from tradition—doctrines without any warrant in Scripture—that we consider the Tractarians as opening the door to the most dangerous errors. On the ground of the tradition of the Church—or Catholic custom, as they call it—they would restore to the place of articles of the faith, or ‘Church principles,’ the rejected popish doctrines of regeneration in and by baptism—the notion of the Lord’s Supper being a true and proper propitiatory sacrifice—the necessity of priestly absolution to the forgiveness of sins, and, hence, of confession—the sacerdotal character of the Christian ministry, and all those other doctrines which arise out of these false principles. Their plea for classing all these among ‘Church principles’ is that the Church did for many ages receive and teach them. They hardly dare pretend that Scripture gives any clear, express sanction to these doctrines and practices; but then the opinion and practice of the Church, they say (*i. e.* tradition), must be considered as the safest interpreter of Scripture, where it is obscure: and they further assume that there must have been many things ordered or practised by the Apostles which were not committed to writing, but left to be handed down by tradition. Hence tradition becomes to them all-important: they exalt it into a sort of Pope, and make it, in reality, their chief authority. It is, in fact, the main source of their religious opinions, which they dignify with the name of ‘Church principles.’ These principles certainly cannot be derived from the Scriptures, by their own confession, without tradition, or why have recourse to it? as certainly they cannot be derived from the articles of their own Church, taken in their plain and literal sense,

or why attempt to force them, as the Tractarians have done, to speak a 'non-natural sense?' It is evident, then, that they have no support for their peculiar doctrines but in tradition."

"But how is it," inquired Mr. Lovetruth, "that men come to persuade themselves that tradition is so necessary and good, and valid an authority?"

"They begin," replied Mr. Faithful, "by assuming (for it is altogether an assumption), that we can arrive at the certain knowledge of no doctrine but by tradition,—that tradition is, in reality, 'the main source of almost all the knowledge we possess.' Even the knowledge that there is a God, it is argued (Bernard Leslie, p. 116.), we received from tradition; and because we may have learned some things which are true, at first, by tradition, it is contended that we ought to receive other things because tradition is in favour of them, even when judging by our own common sense, Scripture is against them. 'When the Scripture *as interpreted by reason*,' says Mr. Newman (Lectures on Romanism, p. 160.), is contrary to the sense given it by Catholic antiquity, we ought to side with the latter.' It is true that some of the Tract party who are not quite so far gone put in this salvo for their system: they say we are to try tradition by the Scriptures, and be 'careful that we receive it only as subordinate to the written word of God.'"

Mr. L. "Well, what arguments can you allege against tradition so received?"

Mr. F. "We should argue thus: if we are to try tradition by the Scriptures, why not go to the Scriptures at first for your doctrines, since, if we are to receive no traditions but such as we find supported by the Scriptures, then those doctrines which support them must have been in the Scriptures independently of tradition. Tradition, there-

fore, is unnecessary. But, say they, we could not have known that these doctrines were in Scripture had not the hand of tradition pointed them out, or its light made them evident. To which we answer: then is it plain that, instead of examining tradition by the Scripture, as you pretend, you do in reality examine the Scripture by tradition; and the doctrines that you fancy, may not be in the Scripture after all, but only *appear* to be there because of the medium through which you view them."

Mr. L. "Tradition, I am told, is of chief importance for the right interpretation of Scripture (Bernard Leslie, p. 120.). What argument do you bring against this use of it?"

Mr. F. "Why, if it is only the interpretation which tradition has put upon any passage that we are to receive as the true one, it can need little argument to prove that it is in tradition we *believe*, — that it is upon that, in reality, our faith rests. If, for instance, instead of looking at a way-post, and taking its direction to find a certain place, I ask a man whom I may meet with on the road whether it does direct to such a place, and then take his interpretation of its direction, is it not self-evident that my faith is really *in him*, and not in the direction written on the way-post? He may direct me right, or he may direct me wrong; so tradition may be in accordance with the word of God, or it may misinterpret it, and thus become a standing false guide. If I carried an authorized map in my pocket, in which all the places and roads in a country were marked out, I should be inexcusable if I took the testimony of fifty men as to the fact or not, whether a particular place was to be found in that country, against the plain evidence of my map. I should be throwing the greatest discredit upon the author of my guide. So, in fact, do the advocates for tradition

put the greatest dishonour upon divine revelation, for they represent it as so obscure and uncertain, that we could not have learned the most essential doctrines (such as the divinity of the Saviour), so as to be sure that the Scriptures do contain them without tradition. Now if this and similar doctrines are not *certainly* in the word of GOD, how, we might ask, can tradition make them to be *certainly* there, except by our giving more *credit* to tradition than to GOD's own word? Further, we may remark, what an insult is it to the Author of divine revelation, to suppose that he has given us his word to enlighten us, and to guide us into all truth, and yet that he has not made that word clear enough to guide every candid person. It seems much more reasonable to suppose that GOD has designedly left his word just so obscure as for it *alone* to be a sufficient test of men's sincerity and candour, and yet that he has made it sufficiently clear that by *it alone* all who humbly and faithfully seek to find the truth, may arrive at a certain knowledge of the truth."

Mr. L. "Are you aware that the reason usually given for appealing to tradition is, not so much that we need it to confirm our own faith,—but to convince others who question the truth of certain doctrines which the Church holds."

Mr. F. "I am aware that this is the reason usually assigned for appealing to tradition; and from this supposed use of it its great value is argued. But such argument is perfectly nugatory. For, in the first place, the objectors in question will not admit the uncorruptness of this court of appeal; they decline to try doctrines of faith at this tribunal. And, secondly, if men will not see certain doctrines in the Scripture, is it likely that they will see them in tradition? But the fact is, there is even more difficulty in bringing men in general to

receive the traditions of the Church than in inducing them to receive the Scriptures; and unless we could prevail upon them all (supposing tradition always to accord with the Scriptures) to accept the interpretation which tradition has put upon them, we are no nearer to unity (nay rather, farther from it) than if we kept to the Bible alone. And, lastly, how can we know that we are not making void the law of God by men's traditions, unless we try them by the Scriptures? If, therefore, we would be certain that our faith is sound, we must after all appeal to the Scriptures, or go on in dark uncertainty, or, it may be, in destructive error. Tradition gives at the best but a faint flickering, uncertain light, which is far more likely to mislead us, than to guide us surely. What has led so many back to embrace Popery, with all its gross idolatry and corruptions? — Not Scripture certainly, but tradition. They began their erring course by taking tradition as their guide, and in the by-way of tradition they have travelled back to Rome. Many are being unconsciously misled in the same way under the deceptive name of '*Church principles*,'—a name which puts suspicion off its guard, and leads them to embrace some of the old abjured errors of Popery for Church of England truths. What has been the cause that so many of the doctrines of Rome have been continued among the clergy as Church principles since they were formally repudiated by our Church at the Reformation? It has been that men have been content to receive them by *tradition* from their fathers. The rust of Romish error had so eaten into the High Church party, that, although they have since become used in the service of the Reformed Church, the rust which they had contracted has never yet been thoroughly rubbed off. Certain prejudices have cleaved to them to the present day, and have

prevented their ever impartially examining the authorities of their own Church to see whether their own doctrines agreed thereto; or the Scriptures, to learn whether they were undoubtedly true. This being the case, is it not evident, that if we would either make men good Protestant churchmen, or keep them good Protestant churchmen, we must send them to the Bible alone. Here we are certain we have truth without any mixture of error. This is an infallible source of appeal. Are these *Scripture principles*,—not, are these *Church principles*? must be our inquiry, when any new doctrines or practices are proposed to us.

"It is worthy of observation that we never find our Lord, or his apostles, appealing in any one instance to, or commending, any traditions, but their own word, or the Scriptures. They always appealed to the written word of God. They demanded that their own doctrines should be tried by the Scriptures. They have commanded us to try the doctrines of others by the Scriptures,—to make the Scriptures themselves alone our authority,—not to take the interpretations of any man, or set of men, as our authority. *No Church* even is to be believed, unless its doctrines and practices will bear the test of Scripture. Away, then, with the useless, the doubtful, the deceptive term 'Church principles.'

"Things are now come to such an issue, that the question which was raised at the glorious Reformation must be raised again—'Are such and such principles in the Bible?—if they are, let them be received;—if not, let them be banished out of the land.'"

Mr. Lovetruth. "I am much obliged to you, Mr. Faithful, for your arguments against tradition: they are to me perfectly satisfactory; and henceforth I shall ever regard you as one of my truest friends."

CHAP. XXIV.

THE CONCLUSION.—PRESENT DUTIES.

“The Christian,
He holds no parley with unmanly fears,
Where duty bids he confidently steers,
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.”

COWPER.

THE conclusion which we have come to from the foregoing narrative relating to Frank Faithful, is, that the religious revival which began about twelve years ago, under the name of a return to true “Church principles,” when the Church *seemed* to be awaking from the sleep of a century, was but the revival of an effete superstition—of a superstition, however, which, should it ever regain the ascendancy, rife as it is with all the elements of old Popery, must bring upon us evils the most appalling and pernicious. It has been shown, in the course of this history of an individual, that, under that deceptive term, “Church principles,” there has been going on for the last twelve years a secret system of perversion from Protestant truth to Popish error, which has deceived many, and which nearly succeeded in deceiving him. We have seen by what specious, but fallacious, arguments—by what plausible, but untruthful, representations—by what *seemingly* holy, but *really* hypocritical, pretences, this new Romanizing sect—these Popish Jesuits in a Protestant dress—have aimed and endeavoured

to bring the members of the Reformed Church of England off from the pure faith of their Protestant forefathers, and to involve them once more in all the errors and superstitions of the apostate Church of Rome. We have been let into a view behind the scenes of the working of the parties; how at first they flatter, in order to win; and when they find they cannot win, will persecute. We have been taught by their acts, how, if they ever gain the ascendancy and obtain power, they will use it against all who differ from them. We have learned that the High Church clergy will, for the most part, make common cause with them to put down the truth, because of their common principles. We have had their errors traced to their origin, and exhibited in their actual operations. Proof has been given us that their principles *have* led to Popery, *must* lead to Popery, and *will* lead to Popery. It has been evinced that the only way effectually to counteract them is by returning to *Scripture* principles. It has been clearly made manifest that the Low Church clergy are nearer both to the Scriptures and to their own Church than the High; that the latter tend much more to Romanism than the former; and that if error in doctrine, and superstition in practice, are allowed to come in, they will be followed by accumulated and overwhelming moral evils, involving alike the destruction of our Church and our nation.

And now the only question that remains is, "What are our present duties?"—What is the practical moral of our story?—What is the advice which we would give, both to the clergy and the laity?

1. To our brethren of the clergy (to those of them, at least, who are *honest* in their intentions towards the Church, of whose doctrines as Protest-

ants they have sworn their approval, and to whose services as Reformed they have pledged their adhesion,) we would humbly, but most earnestly, give the advice—by no means to yield in any degree to the insidious counsels of a plausible but clearly proved Romanizing party, in their pretended Church principles—in their style of preaching—in their mode of administering the ordinances of the Church—in their new arrangements and ornaments—in their so called *restorations*;—in all of which, we may depend, they have some ulterior design, inimical to the purity and the perpetuity of the Protestant Reformed Church of England as now happily by law established.

It is not, we think, sufficiently considered by many of the clergy, that, by adopting *parts* of the Tractarian system, they are *giving a sanction to the whole*: they are setting their *imprimatur* upon it in the eyes of the people. It is our conviction that Tractarianism is being furthered by others (and by many of the Low Church clergy too) much more effectively than it could be by the Tractarians themselves. By them it is brought in unsuspected and unopposed, where, if attempted by known Tractarians, it would be resisted. Their other principles being right, give it a cover: their character invests it with a lustre not its own. And the people, in general, do not very nicely distinguish between a part of a system, and the whole. If a part be innocent, they will judge that it cannot be dangerous taken altogether; and they will act upon the principle ascribed to them by the poet:—

“Strike up the fiddles, let us all be gay;
Laymen have leave to dance, if parsons play.”

Even admitting that there are parts of this system which are lawful, we ought to remember that they

may not be *expedient*—at least not *at this time*. It is by one clergyman adopting one part of the Tractarian system, as unexceptionable in itself or an improvement, and another another, that the whole is being fast brought into our Church to its inevitable total corruption. Let all, then, who love the Church, for the truth's sake, and would desire to preserve it pure, listen to our counsels; and for *the present* at least admit no innovations, and give no sanction by their example to an essentially false system. But while they are zealous *for all* and *in all* that will *really promote the spiritual edification* of their people, and the advancement of true religion throughout the whole world—let them withstand every attempt to withdraw them from the faith of their Protestant forefathers—to corrupt the reformed Church by the re-introduction of Popish emblems and observances, and to lead them away from the pure fountain of truth—the Holy Scriptures—to what their own Church calls “the stinking puddles of tradition.”

Let it not, however, be understood that we would advise the clergy to become *party* men, in the commonly conceived, that is, the *bad*, sense of that term. No: let them abjure all mere party objects, and above all, a party spirit. Let them know no party but the Church to which they belong, or rather no party but the friends of truth,—that party which, while it will yield its own conscientious convictions to none, will show *charity towards all*. It is dangerous to imbibe the spirit of any party, as a mere party. There is no act of persecution, injustice, or cruelty, however enormous, which the *esprit de corps*, if made a rule of conduct, or allowed to govern our actions, may not lead us to sanction. This spirit should have no place where truth and justice are concerned. What

led the Jewish priesthood unanimously to condemn our Lord and his apostles but this cursed blinding spirit of party? The clergy ought especially to be on their guard against this spirit, as they, from their corporate connection with each other, as members of an order, are most liable to its insidious operations.

It may seem to some that we have disregarded our own advice in the strictures we have made upon the spirit and principles of the High Church party. But while we condemn their principles as in a great degree popish in their tendency, and their spirit as worldly, and have no confidence in the party as a party, we are far from condemning all who hold those principles. Indeed, we have much more respect for some who pass under the denomination of High Churchmen than we have for many who pass muster as evangelical, while they possess none of the true evangelical spirit. We fully believe, we are thoroughly convinced, from our own knowledge, that there are not a few, called High Churchmen, who are much better than their party,—men whose principles are evangelical, and whose spirit is Christian, notwithstanding their name,—men who are quietly labouring in their several parishes to do their duty faithfully to the full extent of their knowledge, and have no conscious tendency to popery,—men who have become classed among High Churchmen from family or local connections, but who, if they had been thrown into a different position, and knew what Low Churchmen really are, would not be ashamed to be ranked with that dishonoured class. It is such men as these—men of candour and real piety, whom we specially address. We call upon them to unite with their so-called Low Church, and yet *true* Church brethren, in the defence of the Church in this hour of her peril from *false* brethren, and not to be afraid to come *openly* forward in this

truly brotherly way, in a common and a just cause, lest they should thereby become stigmatised with an opprobrious name. We have given evidence in this work, that neither Low Churchmen nor their principles are such as they are often represented to be ; and, on the other hand, that what are usually understood to be High Church principles have not that decisive support, even in the wording of the formularies of our Church, which some would assert. In one sense there must ever be such a thing as party, and that thing right. As long as there are truth and error in the world—nominal and real Christianity in the Church—so long there must be two parties ; and it is for every one to decide to which he will attach himself. It is a part of every man's moral probation, the appointed test of his faithfulness, that he shall be forced to choose with which of these parties he will unite. In cases where truth and error of the most vital kind are involved, he that is not *with* the party of truth must be *against* it. If any one determines to be neutral, his very neutrality is an act of the highest unfaithfulness.

The subject of the foregoing narrative, as we have shown, long tried to persuade himself that it might be possible to act as a *no-party man*. But he became convinced, at last, that it was morally impossible to do so, and, at the same time, *to be faithful*. At one time he was a subscriber both to the Propagation Society and to the Church Missionary ; but he afterwards came decidedly to the conclusion, from what he knew of their operations, that while both have their claims, the latter is far the *safest* to support, if we would really help to spread *the gospel*. The same conviction was forced upon him by his knowledge of the Additional Curates Society and the Pastoral Aid Society — that the latter is best calculated to promote the extension of Christian truth, the gather-

ing of untended sheep into the fold, and the strengthening and enlarging of the Church, *because* it pays strict respect to the moral *character* and *spiritual qualifications* of the men, which it employs, and allows not mere official title to be a sufficient passport to the charge of the most sacred and momentous duties. As to the accusation of this or the other being a party society, it is a party society only so far as it has for its exclusive object the diffusion of that pure and genuine Christianity, for the propagation of which alone the Church exists, and will employ no men but such as promise to prove true to that end. Such a society must, at the *present time especially*, when there is so much treachery at work in the Church, be worthy of every true Churchman's consideration and support, if not exclusive preference. It is all candid and moderate High Churchmen whom we would exhort to give the claims of these societies their special attention, and to join hands with their Low Church brethren in upholding that pure and reformed system of Christianity which is established in this country. This is a time when truly good men, of whatever party in the Church, who mean to stand or fall with the truth, should draw towards each other, and combine to support the truth against all who will prove traitors to it, and to the Church. The Low Church clergy especially we would urge (for they must move first if anything is to be done) to arouse themselves before it be too late, to withstand, by some effective organisation and vigorous well-directed operations, the progress of that heresy which has already prostrated some of the fairest trees which their forefathers planted, and will, if not speedily arrested, lay desolate the whole heritage of the Lord in this land.

We live in fearful times. "Coming events," it has been justly observed, "cast their shadows

before." The darkness of popish superstition is again gradually extending itself over the whole country. A spirit of infatuation seems to have come over many of our people. They appear in general to be but too ready "to believe a lie." Thousands are being entrapped into adopting Romish principles under a specious name. The leaven of false doctrine is diffusing itself in every direction. Means of every kind are used to deceive the unwary. The poison of error is administered upon the homœopathic system of small doses, mixed up with much of truth, that it may be taken unsuspected, or without fear of danger. Corruption and perversions are rapidly spreading and multiplying. And no efforts, at all commensurate with the extent of the mischief, have yet been made to stay the plague. No sufficient counteracting influences have been set to work to neutralise the evil tendencies that are in operation. Utter destruction, or a speedy check, must be near. This is no time for that timid caution, which will not attempt to rescue from danger, lest it should risk a peril. We must act quickly, if we would act effectually. Let no one stand off, and take no part in the great contest of opinion and struggle for victory that is going on, under the plea of avoiding controversy and contention: the time *may* come, and if the evil be unarrested, *will* come, when they *must* take part with the one side or the other; when they will have openly to join the wrong side, and retain their preferences; or the right, and give up their livings. Let no one say that he looks to the bishops — the heads of the Church — to take proper measures to check the progress of error. The bishops cannot, nor is it to be expected that they will, move or take any effective steps till they see themselves strongly supported by the clergy. They act but *for* the

clergy, as their agents and representatives. They are influenced, as all governing powers are, by the great body of the governed. They will act when they are *acted upon*, and not before. *Now* is the time for all, who would secure both truth and peace, to arouse themselves. Immediate, united, diffusive action, is what is required. Let the honest among the clergy, of whatever name, concert measures for the general defence; or, if they cannot bring themselves to act in combination, let each do what he can, in his own sphere, by writing and distributing Tracts — by warnings from the pulpit — by conversation in private company — to lay open the errors of the Puseyite system — to guard against the danger of contact with it — to point out its certain tendencies — to warn the people what must be its inevitable consequences — proscription, persecution, and probably death — (for with all their fascinating gentleness of manner, it is plain that the Tractarians carry in their breasts all the cruel bigotry of Rome) if ever it should gain the ascendancy; and then may we hope, under the blessing of God, to see the evil arrested, and our Protestant Church preserved.

II. To the Laity, the great body of the members of the Church, we would give the advice — Be upon your guard: take care what books you read: let not *a name* deceive you: take nothing upon trust, no, not even from your own appointed ministers. “Try the spirits whether they are of God.” “Let no man,” or set of men, “deceive you;” or bring you into bondage. Hold fast the truth: maintain your Christian liberty.

It is painful, indeed, for a clergyman to have to give this advice: but it is undeniable that “false brethren” have crept in: that there are enemies in the camp: that there are those, even in the Church,

and among the clergy, who, with cunning craftiness, are lying in wait to deceive you. Many of you, no doubt, have been, more or less, unconsciously entrapped into sanctioning and supporting what you could not suppose to be Popery in disguise, because of the parties by whom it was proposed and recommended. Some of these have owned, (Mr. Faber, for instance,) that they were themselves deceived — introducing Popery all the while that they thought, or persuaded themselves, that they were only carrying out Church of England principles. Examine well, then, into the nature of things. Be slow to adopt any thing new. Remember that what is altogether new in religion must be essentially false. Try every religious doctrine and practice by the Scriptures. Trust not to the statements of men. Suffer yourselves not to be overcome by plausible pretensions. Some of you, we may suppose, have been deceived by the prepossessing character and manner of the Puseyite teachers. Faithful was nearly so himself. Forget not that error is always *specious*, and makes its way under specious disguises. No one will own himself a Puseyite. When men are ashamed to confess their principles, it is always a tacit admission of their falsehood. When they will not avow their real objects, it always argues some evil design. No honest purpose needs concealment. But the traitors are now discovered: their disguise has, in part, been torn off: the mask has been removed from their face. *They would unprotestantise the Church under the pretence of RESTORING it.* Ye know the men, and their communications. Be watchful against their Romanising devices.

But we would urge you not merely to stand on the defensive, but to begin to act on the offensive. Oppose their Romanising innovations wherever

they are introduced, calmly, but firmly. Discontinue and discountenance their books. Take no Puseyite papers or periodicals. Read not their perverted history and poetry, their pretty tales, and fireside libraries; nor let your sons and daughters read them: of almost every one of their publications you may cry, as you would to a child when playing with the fire—"it BURNS." They are all designed to corrupt the pure Protestant taste of the rising generation. The emblems with which they adorn their books are intended to familiarise them with the features of Popery. Make not yourselves acquainted with error, that you may learn its nature,—any more than you would take poison, that you might try its effects. Circulate such works as will counteract its deadly influence. Spread abroad such knowledge as will tend to open the eyes of the unwary to the deceptiveness of the system which has captivated so many, and made such fearful desolation. Diffuse pure Scripture truth far and wide, by every means in your power. Combine together and contend for the "common salvation." Defend your birthright as Englishmen and as Protestants. In the National Club, which has lately been instituted, for the defence of the Protestant faith, both clergy and laity have a rallying point for that purpose. Regard not minor differences, where you all hold the same essential truths. Let not party distinctions keep you from co-operation. If you find any, whether called high-church or low, who show that they really value the purity of the faith more than party, enter into a friendly alliance with such. Collect, associate, combine for the defence of the truth, and of the Protestant established Church, as the great bulwark and safeguard of the truth. Let not slight variations of opinion on minor points divide and weaken you. "Union is

strength." If all true Protestant churchmen would but thus lay aside their party jealousies, and contend, as one man, for the faith which was once delivered to the saints, they would be stronger than all its enemies. Everything is at stake :—your Protestant Church, your Bibles, your liberties, the spiritual well-being of yourselves and of your children. Arouse yourselves but in time, and these may be preserved to you, and to your posterity : continue unwatchful and unresisting, and they are lost for ever.

To all, then, whether nominally of the High-Church or the Low, — whether belonging to the clergy or the laity, — who are men of candour — lovers of truth — lovers of their Church *as Reformed* Protestants in principle as well as in profession — sincerely desirous that the spiritual privileges which they have enjoyed may be transmitted uncorrupted to their posterity, — to all of these we address our statements, and earnestly entreat them to lay them to heart, and to decide which they will henceforth choose — *a name or a reality.*

THE END.

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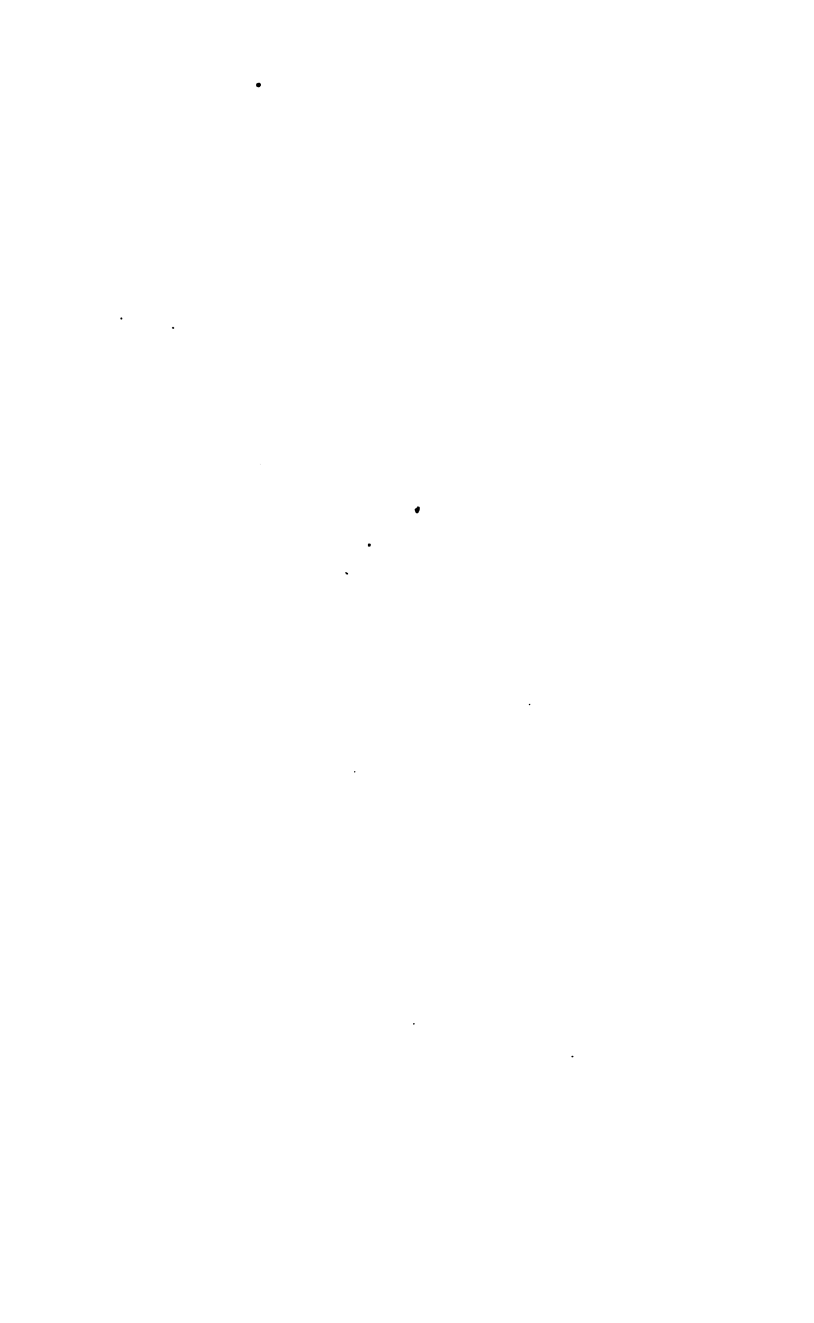
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